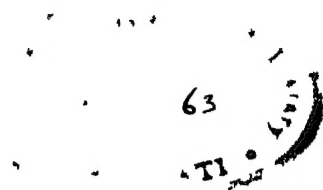


# ASSAMESE PROVERBS

( অসমীয়া প্রবচন )



PROFULLA CHANDRA BORUA

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KUMARI NILIMA BORUA (PUTLI)





### *Dedication*

To  
my dear departed daughter  
Kumari Nilima Borua ( Puthi )  
who passed away from the world during her  
B A examination on the twenty-third of May 1962

---

Her calm'd ample Spirit,  
It flutter'd and fail'd for breath  
To might it doth inherit  
The vasty Hall of Death

—*Matthew Arnold*

The presence of her name in the forefront of these pages is a token of the void created by her sudden departure from the world. I dedicate these pages representing the labour of decades in her ever treasured memory.

P C BORUA

Opinion of Sri K. K. Handique, M.A. (Oxon),  
late Vice-Chancellor of the Gauhati University.

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The Assamese language is rich in diverse types of folk literature, and not the least interesting among them are the proverbs. Shri Profulla Borua who has worked on the subject for a number of years presents in his 'Assamese Proverbs' a comprehensive collection of these with English transliterations and lucid explanatory notes. He has admirably succeeded in producing a reliable work of reference which will be found useful not only by students of the language but also by all who are interested in folklore research.

K K Handique  
9362

Opinion of Sri Dev Kanta Borooah,  
Minister of Education, Assam.

I have dipped into 'Assamese Proverbs' by Shri P. C Borua. Shri Borua has done a highly useful piece of work in gathering all the proverbs in Assamese with their English equivalents for the benefit of the students of Assamese language and literature. No study of a literature or for that matter of a language can be complete without a good knowledge of its proverbs. I am sure, Shri Borua's efforts in this behalf will receive adequate aid from the Government of Assam without which the publication of his book would be beyond his means. I have no doubt that his book when published will receive due recognition from the reading public of Assam.

D. K. BOROOAH  
7. 9. 57.

## INTRODUCTION .

The habits and customs of a society can be traced in proverbs. The proverbs, so to speak, are an index to a society and its people.

Such proverbs in the Assamese language are abundant and they have come down from generation to generation. In the back-ground of these sayings, one can find out the hopes and aspirations, strength and weakness of a society or a nation. Some of the proverbs are traditionally old, and yet there are others which are of recent origin. In this way the different stages are linked together and it is interesting to mark the channel of circumstances through which the rational advancement is made.

Shri Prafulla Chandra Borua has done a service to Assamese language by preserving a rich stock of popular proverbs which he has compiled in this book in a new light. He has also given the proverbs in the Dev-nagari and Roman scripts with their literal and explanatory meanings in English. Parallel proverbs in Sanskrit and English are also given in many places.

The arrangement of the proverbs in alphabetical order is designed for ready reference. The English transliteration of the proverbs, it is hoped, will be useful to the Non-Assamese who do not know the Assamese language or script but eager to know the Assamese as a nation.

The Publication Board, Assam, has given financial aid to bring this book to light. We shall be glad if this publication satisfies the need of persons who tread the path of increasing their fund of knowledge in the field of human understanding and ideas.

Gauhati,  
15th August, 1962

B. N. Shastri  
Secretary,  
Publication Board, Assam,  
Gauhati.

## ABREVIATIONS :—

Proverb in Assamese	P A
Transliteration in Hindi	T H
Transliteration in English	T E
Literal English translation	L E T
Explanations & Notes	E & N
Parallel Assamese Proverbs	P A P
Equivalent Sanskrit Proverb	F S P
Equivalent English Proverb	E E P

The transliteration is approximate and the following symbols roughly indicate the nature of the Assamese sounds .

অ	a	ঘ	gh	ৰ	r
আ	ā	চ, চ্চ	ch	ল	l
ই, ঈ	i	জ	j	ৱ	w
উ, উ	u	খ	kh	শ	s
এ	e	ট, ত	t	য	sh
ঐ	ai	থ, থ	th	স	s
ও	o	ড, দ	d	হ	h
ৗ	au	ঢ, ঞ	dh	ক্ষ	ksh
ক	k	ণ, ন	n	ল	n
খ	kh	ম	m		
গ	g	য	y & j		

## FOREWORD

Proverbs or popular maxims may be regarded as quintessence of accumulated wisdom or experience of any civilised society. They are like those coins which are accepted by everyone and everywhere and continue to be current in spite of all changes or even revolutions which a society may undergo. People of all walks of life take their advantage.

In India, apart from their popular use, they have played an important part even in Shastric treatment and discussions. The Brahmanas, Upanishads and the philosophical treatises often make use of such maxims.

I have glanced through the excellent collection of Assamese Proverbs by Shri Profulla Chandra Borua. He has tried his best in collecting as many Assamese Proverbs as possible, and has spared no pains in making the Collection in every respect useful both to the scholars and the general readers. His transliteration of the Proverbs both in Devanagari and English, literal English translation and the explanations and the notes in English have considerably added to the utility and importance of the learned effort of the author. All this will make the Assamese Proverbs available to non-Assamese scholars.

An informing introduction is another special feature of the publication.

There is no doubt that by this scholarly production, the author has rendered a great service to the Assamese language. The work deserves all encouragement and patronage from the Assam Government as well as public.

Banaras  
4-7-61.

Sd. Mangal Deva Shastri,  
M. A., D. PHIL. (Oxon.),  
*Vice-Chancellor,*  
Varanascya Sanskrit Vishwavidyalaya.

## **PREFACE**

1. Humanity in its infancy expressed human feelings of joy and sorrow by gestures and postures. As mental development followed, they began to translate their thoughts by sound which ultimately took shape as languages. For long long ages which ran into millions of years, humanity became used to some sort of sounds to give vent to their feelings and experiences to one another. In course of time, those varied sounds took definite shape and became the languages of today after gradual changes.
2. Even after men learnt to speak, they were unable to record their thoughts in writing. While men in their primitive state were living in caves, it occurred to them that they must record their feelings. This urge led them to draw pictures in their cave walls with the points of their sharp and blunt stone implements. There is evidence of such records in different parts of the world.
3. The formation and development of scripts and the art of writing underwent a long process involving ages. It is beyond doubt that men had learnt the art of drawing, painting and sculpturing long before they learnt to write. It is obvious from the fact that we find masons and sculptors of exceptional ability in our time, who are often not lettered.
4. The possibility of this is rather simple. For, what does a sculptor really do? The sculptor with his strong imaginative power draws up a clear and vivid picture of the object of art in his own mind. He then proceeds with the reverse process, which we almost always presume.
5. We think that out of a block of stone the sculptor retains such portion of the material as is necessary to depict his object. In reality he does not work in our term of thought. Actually, the sculptor sees his mental image in the block of stone in a clear-cut form. Then he proceeds to chip off the unwanted portions from the block with his chisel.
6. As the primitive men from their common home got scattered over the surface of the earth in search of food and safe environments, their sounds began to differ. And, as time rolled on,

men living in one group failed to understand the sounds uttered by other groups. Thus began the formation of different dialects among men.

7. Different root races lived on this blessed Earth at different times. The long-forgotten Lemurian Root Race has become a mere word to us. Their Continent sank beneath the vast and unfathomable sea that was supposed to have stretched throughout the Indian and the Pacific Oceans.
8. Out of the best of the Lemurians, the Atlantian Root Race evolved and lived in the lost Continent of Atlantis, which is now the Atlantic Ocean. The evolutionary process went on, and the Aryan Root Race was developed in Central Asia out of the best of the Mongolian Sub-Race which is the last of the Atlantian Root Race.
9. Great lands were joined and disjoined by the cataclysms which sank huge populaces under the sea, and the remainder left in groups severed from one another. Under these conditions different languages grew among evolved humanity. Hence the history of human language and literature is in obscurity and we know only a fragment of it. Let us now consider a little of the known parts of these.
10. Language and literature considerably account for the place of civilization of a race or a nation and the Proverbs count much in determining it.
11. Now what do we mean by Proverbs? They are the observations and expressions in a concise but pregnant form of the common man, which consist of truth, founded on long experiences in different spheres of the life around.
12. By nature, man is a social being. At the first glimpse of civilization, men gradually gave up their hunting life in the thick forests and settled themselves in agrarian societies, building up villages.
13. It is almost impossible to trace the change that some of the words of modern times underwent in ages long gone by and have taken their present shape. Neither is it possible for one to trace the origin of Proverbs of different peoples.
14. In the study of Proverbs one can find that many of the English Proverbs of today originated in other European countries like France, Germany, Italy, Russia and others. It goes to show that the ancestors of all these people lived together in the distant past.



15. The affinity of manners, customs, environments, religious usages and mode of life, can to a certain extent, explain the similarity of Proverbs of the European nations.
16. But it is surprising that a large number of English and Assamese Proverbs are similar. Many of the Proverbs resemble each other not only in ideas, but also they are literally the same. These are listed in the Appendix for ready reference. The only explanation one can put forth regarding this similarity is that the Aryans at one time lived together in Central Asia before they began to migrate in different directions over the face of the Earth.
17. In all probabilities, the Aryan migrants entered India both by the East and by the West. Ancient wisdom might have flourished in Assam long before it did in the rest of India. The age of civilization of race is generally ascertained by the potteries and the sculptures of the land along with other implements that were in use.
18. The sculpture of a place could be classified into three groups, viz. (i) those standing on the ground in fact, (ii) those that are in ruins over the ground where they stood, and (iii) those that are buried deep under the ground where they stood, leaving only fragments of the ruins here and there exposed to the sun and the moon.
19. Do not the fragmentary parts of curious carvings on granite found scattered all over Assam go to show that civilization in Assam reached a very high level in the inmemorable past? Who knows what will be revealed if proper excavation work is undertaken here to unearth the past glories?
20. The organised Assamese villages with properly arranged compound of the people, the chequered cloths produced in every household even today bear testimony to the ancient glory of Assam. Assam stands first in India to produce Prose Literature of the Modern times. It was Baikunthanath Kaviratna Bhagavat Bhattacharya (better known as Bhattadev of Barnagar, within the Revenue Circle of Kamrup District in Assam) who render-

\*The lives of Aleyone by Dr. Annie Bessant and Rt. Rev C W. Leadbeater. First Aryan migration of Manoa (Central Asia) into India took place in 18,885 B.C under the leadership of King Mars. Ref 24th life of Aleyone, page 322 Page 395 Vol. II : Vulcan had found his way through Tibet and Bhutan a good 16 years earlier and joined his forces with those of Mars and in 15,953 B.C. had invaded Assam and had there established himself in fairly peaceful possession by the time Corona arrived in 15,952 B.C.

ed the Assamese Prose Version of Sreemat Bhagabat and Bhagabat Geeta known as Katha Bhagabat and Katha Geeta. It is only natural that Assamese Proverbs are of a very high order. Though a number of them are relating to rustic life, yet Assamese Proverbs are not wanting to delineate moral, philosophical and social standards. Proverbs thus more than anything else, prove the essential unity of mankind.

21. In bringing out this book my indebtedness are of course to many and to a whole host of people and books ; to friends with whom I have talked for years. It is a pleasure also to record other obligations. I am grateful to Dr. Mangal Dev Shastri, M. A., D. PHIL. (Oxon), Vice-Chancellor, Varanaseya Sanskrit Vishwa-vidyalaya for his very kindly writing the foreword of this book. Dr. Prafulladutta Goswami, M.A., D. PHIL., has been good enough to read over the manuscript and to suggest improvements. The pleasant memory associated with the work is the suggestion and direction of Dr. S. K. Bhuyan, M.A., PH.D., D. LIT., late Vice-Chancellor of the Gauhati University, long before this work was even dreamt of. Justice S. K. Dutta gave me access to the Law College Library when he was Principal, Earle Law College, Gauhati. Shri Manoranjan Shastri, Principal Sanskrit College, Nalbari Assam, and Shri K. C. Mahanta, B.A., B.T., helped me to fit in the equivalent Sanskrit proverbs. Sri Mahanta also looked through the proof by spending his most valuable time. Shri K. K. Handique, M.A. (Oxon), late Vice-Chancellor of the Gauhati University, very kindly endorsed his most valuable opinion on the book. I am ever grateful to all of them. Sri Ramani Kanta Shastri and Sri Baikuntha Chandra Barua, B.A., rendered immense assistance when I first took up the work.

Lastly I beg to offer my heartfelt thanks to Assam Publication Board and its Secretary Shri B. N. Shastri for granting me monetary help to bring this book to light.

It is with pleasure that I thank Sri. K. C. Pal, proprietor of Nabajiban Press, Calcutta for his untiring efforts in bringing out this book in print as well as for other assistance he rendered.



PROUTIA BORUA



# ASSAMESE PROVERBS

## অঁকৰা—

- I A অঁকৰা মৈত উঠিল ।  
 T II অঁকৰা মৈত উঠিল ।  
 I J Akar i maat uthil  
 I. J. I The idiot rides on the harrow  
 or climbs a ladder  
 I & N A brainless mind does not know  
 when to begin a work or leave  
 it so one cannot expect satisfac-  
 tory service from such a  
 fellow  
 I S. I অমূল্যৰ্ভৰ্মৰতি লঘীযমা হি ধাৰ্য্যম্ ।  
 I J I An idiot climbs up the ladder  
 ———  
 I A. অঘৰীৰ ঘৰ কৰা ।  
 T II অঘৰীৰ ঘৰ কৰা ।  
 I J A. ghari r. har kara  
 I P I Making a home for the home-  
 less  
 I & N Extending a helping hand to  
 one who possesses nothing  
 I J I To turn haves into have-nots

- P A অচিন কাঠৰ খোৰাকো নলগাবা ।  
 I. II. অচিন্ কাঠৰ খোৰাকো নলগাবা ।  
 I. I. Achin kathar thorako nalagiba  
 I & I. Do not use unknown wood  
 even for the tooth of a rice  
 pedal

## অজ্ঞান—

- I & N Make no reliance upon the  
 unknown  
 I & I অজ্ঞান নিদিয়া লাই অজ্ঞান লাবি-  
 চাৰি ।  
 I S. I. অজ্ঞাতকুলখীলম্য বান্দো টেথো ন  
 কৰ্ম্মবিল ।  
 I J. I (1) Never trust mickle to an  
 old enemy or a new friend  
 (2) If you trust before you  
 live you may repent before  
 you die

- I A অজ্ঞাত গছৰ বিজাত ফল ।  
 T II. অজ্ঞাত গছৰ বিজাত ফল ।  
 I J Ajit gachar bijat phal  
 I. J. I Wild trees produce useless  
 fruit  
 I & N An untruly & unworthy per-  
 son generally springs from  
 an unknown origin A low  
 born or an ill bred will not  
 behave nicely

- I S. I. ফলন্তি অমৃততৈকেপি ন বৰ্ম্ময়ানি  
 বিষদুমা ।  
 I J. I Heredity tells

- I A অজ্ঞান বায়ুৰণৰ যজমান ।  
 T. II. অজ্ঞান বায়ুৰণৰ যজমান ।  
 T J Ajny in Bayurana yajman

L. L. T. Follower of a priest who has no knowledge

L. & N. It is useless to seek knowledge or to engage a priest who does not know how to perform ceremonial rites. One who does so must be a fool himself.

E. S. P. বাহ্যন্তৰ্ভবঃ কাম স্নাহযো জায়তে পরঃ ।

E. E. P. (1) Blind leading the blind.  
(2) A fool foolish.

P. A. অৰ্জুনৰ বথৰ সাৰথি নারায়ণ ।

T. H. অৰ্জুনং রথং সারথি নারায়ণ ।

T. T. Arjunar rathai Sārathi Nārāyaṇ.

L. L. T. Narayana Himself is the chariot-driver of Arjuna.

L. & N. Pandavas were outnumbered by Kauravas. Yet the Pandavas won the fair battle as they were helped by Narayana Himself.

P. A. P. ধৰ্ম্মং পাক্ষ্য, হৰিঃ নাচাৰম্ভ সঙ্গ ।

E. S. P. যতোধৰ্ম্মং লভো জয়ঃ ।

E. E. P. He whom God steers sails safely.

P. A. অতি ভক্তি চোৰৰ লক্ষণ ।

T. H. অতি অধি চোরং লক্ষণ ।

T. L. Ati bhakti chōrar lakṣhaṇ

L. E. T. Too much devotion is the sign of a thief.

E. & N. Real devotion or real courtesy can be expressed by normal ways. In anything abnormality arouses suspicion.

L. S. P. অতি সৰ্ব্বত্র বজ্রযেব ।

1. L. P. Too much courtesy, too much craft.

P. A. অতিথিঃ কি বিধানং টোপাং গণা ।

T. H. অতিথিঃ কি বিধানং টোপাং গণা ।

T. L. Atithiḥ ki biddhāṇa ṭōpā gaṇa.

1. E. T. Why should a guest count his host's serd-stock ?

1. & N. A guest cannot gain anything if he concerns himself with the income of the host

1. A. P. আদ্যঃ দেপাবান কি জাহাজৰ থবৰ ?

L. S. P. লক্ষ্যাবায়ু ক্যাবারঃ ।

1. L. T. (1) It is none the guest's business to enquire into his host's income

(2) What right has a wheelwright to write upon the rites of a church ?

P. A. অতিথিও ব'ল, চাউলো সিঞ্জিল ।

T. H. অতিথিও ব'ল, চাউলো সিঞ্জিল ।

T. E. Atithiō b'la, chaulō sijil.

L. E. T. As the guest halts, rice gets holed.

1. & N. Coincidence is expressed here. The guest came in only when the meal was ready; fruit of the palm dropped just when the crow sat on it

P. A. P. কাকো পৰিল, ঠালো সবিল ।

E. S. P. কাক-সাতীযবৎ ।

P A অতি বুদ্ধির গলত জরী।  
 T H অতি বুদ্ধি'র গলত জরী।  
 T T Ati budhir galit jari  
 L E T The cunning finds a nose  
 round his neck  
 B & N (Cunning people always get  
 entangled in their own doings  
 in trying to injure others  
 I A I, অতি চিবি হ' চিবি।  
 L S I ঘাতযন্তি হি কাৰ্য্যোণি দ্বা  
 পণ্ডিতমানিন।

I I P Too much cunning over  
 reach itself

P A অতি দৰ্পে হত লঙ্কা।  
 T H অতি দ্বপ হত লঙ্কা।  
 T I Ati dui hat Lanka  
 I I T Lanka was destroyed by  
 excessive pride  
 I & Lanka was the famous king  
 of the deer n ling  
 kingdom. He was proud  
 of his challenge the Lord  
 Rama (an incarnation of  
 God) and as a result he was  
 vanquished

I S P অতি দৰ্পে হতা লঙ্কা অতি দ্বপে হ  
 কৌরবা।  
 F F P (1) Pride n before des-  
 truction (2) Pride must have  
 fall

P A অতি চিবি হত চিবি।  
 T H অতি চিবি হত চিবি।  
 T T Ati chiri hat chiri

I E T Overgrowth is a symptom of  
 degeneration

I & N When a man grows up ab-  
 normally his heart is soon  
 degenerated i.e., he soon loses  
 his vitality

P A P অতি বুদ্ধির গলত জরী।  
 L E P (1) Too much of everything  
 is bad (2) Violent fire soon  
 burns out (3) Nothing too  
 much—Greek

P A অতি হাঁহি অতি কান্না,  
 কৈ গৈছে বামচন্না।

T H অতি হাঁহি অতি কান্না,  
 কৈ গৈছে বামচন্না।

I I Ati hani ati kanni,  
 kai gaehe Bamachanna

I F T Ruchanna said that too  
 much hunching is too much  
 weep

I & N Over joyousness often leads  
 one in sorrow, for over doing  
 of anything leads to forget  
 some other things which make  
 one unhappy. Too much of  
 joy leads only to too much of  
 sorrow

P A P অতি চিবি হ' চিবি।  
 I S P অতি সৰ্ব্বত্র বজ্রযেত।  
 T I P Sorrow follows in the wake  
 of joy

P A অধস্তবন বিশ্ব'ন টোপা।  
 I S P অধস্তবন বিশ্ব'ন টোপা।  
 T I Athastavar bishwan topa

L L T See stock for complaints  
I & N An ever grumbling man  
P A P বাবে সাহসে ভেবেছি অগৰ,  
সদায় মৃত্যু'চ ভেটাই ল'ৰ।  
I I P I everyone thinks his burden  
too heavy

— —

P A অর্থই অনর্থৰ মূল।  
I H অর্থই অনর্থৰ মূল।  
I I Arthur anarthar mul  
I I T Inches are the cause of  
damnation  
F & N People often lose their heads  
when they become rich and  
that leads to their downfall  
I S I অর্থম্ অনর্থম্, ভাবয় নিত্যম্।  
I I P Mammon has enriched his  
thousand and damned his  
ten thousand

— —

P A অপৰাক পাৰ বৰি  
লয় আনা আনা,  
শ্রীমতীক পাৰ বৰি  
খোজে কাণৰ সোণ।  
T H অপারক পার করি  
লয় আনা আনা,  
শ্রীমতীক পার করি  
খোজে কাণৰ সোণ।  
T L Aparak pu kari  
lu ni ni,  
Srimatik pur kari  
kluje kinai sona  
L I T He charges one anna each for  
ferrying others but charges  
the carrying to ferry Srimati  
(ladhiki).

I & N Unreasonable demand There  
is a story —Brikishnu once  
acted as a boatman He  
charged one anna each for  
other passengers but asked  
for the carrying of Srimati  
(ladhiki)

P A I বোম্বো ক (দাঁড়ি) ভাঁও বাঁকে,  
বাঁ নাক দাঁড়ি খুঁটাব বাঁকে।

I S I যো যস্য হৃদয়ে নাহি সমীপস্থ্যসি  
বুরগ।

— —

P A অবশ্যই বেডেনাই,  
মোক তোল মোক তোল কবে।  
I H অবতীয়া বেহনাই,  
মোক তোল মোক তোল কবে।

I I Abacum I nenu  
mok tel mok tel kare

I I T Unscrupulous animals say  
I had a black me

I & N Untimely animals however  
lovely they may be in their  
appearance are unvaluable  
more Hence are valued only  
in their proper season

I S I अवस्तुनि कृत कलेशे मुर्खोवात्य्  
पहास्यताम्।

I I I (i) Out of time out of worth  
(ii) A bid thing is dear at any  
price (iii) Bid wars  
are ever cheap

— —

P A অবশ্যই বজা।

T H अवयत् रजा।

T I Abang'sat raji

I I I A king springing from a low  
family



I & N A low born & always haughty  
or unmannerly even if he is  
highly educated.

P A P হওব ববববব পাঠ।

I S P অবযথ্যাতিলো রাজা মুর্খব্রহ্ম বণ্ডিতঃ ।  
অযথেন ধন প্রাপ্যনৃশব্দমন্যত জগত ॥

I I P Nothing is more haughty than  
a common place man raised  
to power

P A অবুজনক বুজোরা,  
ডেকরা ঠাণি সিজোরা ।

I H অবুজনক বুজোবা,  
ডেকরা ঠারি সিজোবা ।

I I Abujank bujowa,  
dherwa thar sijowa

I I I Making a fool understand is  
beating the stems of the  
dherwa vegetable

I & N A fool or a dunce would not  
listen to a good sermon or  
valuable advice as he is unable  
to understand them. Appli-  
cation of force is the only way  
to enhance their understand-  
ing

P A P বুজাক বুজাণ আকাণে প্রকাণে,  
মগুলাক বুজাণ ঢকা চাপণে ।

I S P হলী আত্মহস্তেন কথ্যহস্তেন বাজিনঃ ।  
মহী জগুর হস্তেন অধ্যহস্তেন দুর্জনঃ ।

E F P Those who are not ruled by  
the rudder must be ruled by  
the rock

P A অভাগা বলে যায়,  
হলে বিকে ববলে খায় ।

I H অমাগা বলে যায়,  
হলে বিন্দে বরলে খায় ।

I I Abhaga bale ja,  
hule bindhe barle khay.

I I I Wherever the unfortunate  
goes he is pricked by thorns  
and bitten by wasps

I & N When a man is under the  
influence of unlucky stars he  
will be beset with troubles  
even if he goes from place to  
place in order to avoid them,  
he will not be able to do so  
Misfortune proceeds the un-  
fortunate

P A P এক গাছ ঘূণ, ওঁতে কুবাকুবি ।

I S P সমুদ্রমপি শোষণেন ।

I I P Unfortunate a victim of cir-  
cumstances

P A অভাবে অধার নষ্ট ।

I H অমার স্বমার নষ্ট ।

I H Abhabe swabha nosta

I I I It is not that a man's character

I & N A needy man cannot abide by  
his conscience

I S P দারিদ্রদোষো যুগরথিনাযী ।

I I P Need degenerates a man.

P A অভারত উপায় ওলায় ।

I H অমারত উপায় ওলায় ।

I H Abharat upaya olay

I I I Means is found out in  
adversity

E. & N. Some ways and means are always found out to tide over difficulties. *i.e.*, Means usually follow difficulties.

E. E. P. Necessity is the mother of invention.

P. A. অভ্যাসৰ নব,  
কৰ্ণ পথে নৰ।

T. H. अभ्यासर् नर्, कर्ण पथे नर्।

T. E. Abhyās nar,  
Karna pathe s'ar.

L. E. T. By practice a man may be able to shoot an arrow through the ear-hole.

E. & N. Man can perform feats or can work miracles by dint of sheer practice.

E. S. P. अप्राप्यनाम जेहासि जीरस्य  
अवसायिनः।

E. E. P. (1) Practice makes perfect.  
(2) Habit is the second nature.

T. E. অভিমান্যৰ চক্ৰবেহু।

T. H. अभिमन्तुर् चक्रबेहु।

T. E. Abhimanyur chakra behu.

L. E. T. Abhimanyu in the phalanx.

E. & N. A strong man surrounded by powerful enemies. A hero inside an impregnable phalanx.

P. A. অভোক্তৰ নও মুঠি।

T. H. अभोक्तर् नओ मुठि।

T. E. Abhōkar naō muthi.

L. E. T. Nine handfuls when not hungry.

E. & N. A man needs five handfuls of rice to appease his hunger. One who seeks nine handfuls saying he is not hungry is an impostor.

P. A. P. দিখাইভী যাহবী, পাণ্ডৰ তলত দাহবী।

P. A. অমানুহৰ ঘৈলীতকৈ  
ভাল মানুহৰ লিগিৰীও ভাল।

T. H. अमानुहर् घैलीतकै  
भाक् मानुहर् लीगिरीओ भाल्।

T. E. Amānuhar ghaṇitakaḥ  
bhāl mānuhar ligiriō bhāl.

L. E. T. A maidservant of a cultured family is better than the wife from an uncultured one.

E. & N. We can learn from the youngest member of a cultured society but can learn nothing from the older people of the uncultured.

I. S. P. याच्या मोठा बरमधिगुणे नाथने  
कल्हकामा।

E. E. P. (i) Better to serve in heaven,  
than to reign in hell. (ii)  
Better a perfect ape than a  
degenerate man.

P. A. অবগো বোদন।

T. H. अरण्ये रोदन्।

T. E. Aranye rōdan.

L. E. T. Crying in the wilderness.

E. & N. It is useless to run after a shadow. There is no gain in seeking absurd things.

E. S. P. অরব্যে রোদন।

E. E. P. (i) Crying in the wilderness.  
(ii) Crying for the moon.  
(iii) Crying over spilt milk.

P. A. অলপ অর্জন, বিস্তর ভোজন,  
সেই পুরুষ, দবিল লক্ষণ।

T. H. অল্প অর্জন বিস্তর ভোজন,  
সেই পুরুষ দারিদ্র লক্ষণ।

T. H. Alap arjan bistar bhôjan,  
Sei purushar daridra lakshan.

L. E. T. Earning little and eating  
more, indicates, one will be  
poor.

I. & N. Living beyond one's means  
leads one to ruin.

E. E. P. To spend much and gain little  
is the sure road to ruin.

P. A. অল্প বিদ্যা ভয়ঙ্করী।

T. H. অল্পবিদ্যা ভয়ঙ্করী।

I. F. Alpa bidyā bhyankari.

L. E. T. Scanty learning is to be  
dreaded.

E. & N. They who know little, think  
much of themselves. So their  
leadership leads to danger.

E. S. P. অল্পবিদ্যা ভয়ঙ্করী।

E. E. P. A little learning is a dangerous  
thing.

P. A. আই সীতা পাতালক যাব,  
কাক লিব কাক খব।

E. S. P. আই সীতা পাতালক যাব,  
কাক লিব কাক খব।

T. E. Āi Shita pātālak jāba,  
kāk niba kāk thaba!

L. E. T. Mother Sita will enter the  
Pātāl (inner domain of the  
earth). Whom can she take  
with her or whom forsake  
(leave behind).

E. & N. When Rāma discarded Sitā,  
she entered the Pātāl by her  
virtue. Though she loved  
everybody around her, she  
could take none with her.  
So mind your own business  
and do not concern much  
about other's affairs.

P. A. আই গৈছিল হাটত, খোজ

দেখিলে বাটত ;

আই ও বাপা ও হাতীটো

ইমান ডাঙৰ !

T. H. আই গৈছিল হাটত, খোজ দেখিলে বাটত ;  
আই ও বাপা ও হাতীটো ইমান ডাঙৰ !

T. E. Āi gaichil hātāt, khôj dekhile  
bātāt ;  
āi oh, bāpā oh hātītō imān  
dāngar !

L. E. T. Mother went to market and  
saw the footprints on the  
road. Oh mother, Oh father,  
the elephant is so big !

E. & N. Telling stories without first-  
hand knowledge.

E. E. P. (i) Never tell in the parlour  
what you have heard in the  
kitchen. (ii) One eye-witness  
is better than ten hearsays.

- P. A. আইধবতকৈ বাইধব চাব।  
 T. H. আইধবতকৈ বাইধব্ আৰ্।  
 T. F. Āidharat kai bāidhar chār.  
 I. E. T. Trying to go over others.  
 F. & N. One who seeks more sympathetic consideration for self by trying to show that his calamity is more serious than that of his fellow men.  
 E. E. P. One talks of the frying pan, the other of the fire.

P. A. আইৰ ঘৰক খাম, দুই হাতে খাম।  
 বিধাতাই বোলে মই লগে লগে  
 খাম।

T. H. আইৰ ঘৰক খাম, দুই হাতে খাম;  
 বিধাতাই বোলে মই লগে লগে খাম।  
 T. E. Āir gharak jāṁ, dui hāte  
 khām;  
 bidhātai bōle mai lage lage  
 jāṁ.

I. E. T. I will go to mother's house and eat with both hands; the Ordainer says, "I will follow you".

E. & N. Unexpected frustration of high hopes. A married girl might think of eating, drinking and merry making at her mother's house, but on arrival there, she may find depressing circumstances.

P. A. P. মাহুত পাতে, দেবত ভাঙে।  
 E. S. P. অমৰ্শ মৰ্শ বা বিধিভিক্ষিতা উন্মুক্তধৰিত  
 কঃ।

E. E. P. Man proposes, God disposes.

- P. A. আইবো বাৰ্তা, গঙ্গাবো যাত্ৰা।  
 T. H. আইবো বাৰ্তা, গঙ্গাবো যাত্ৰা।  
 T. E. Āirō bārtā, gangāro jātrā.  
 L. E. T. Going to enquire of mother and taking a dip in the Gangā.  
 E. & N. Doing different things at the same time.  
 P. A. P. একে বুলি দুই কাম,  
 ধান বানে চোহে আৰ।  
 L. L. P. (i) Killing two birds with one stone. (ii) Praying to God and smiting with the hammer.

- P. A. আইলা আঙুঠিৰ পাক।  
 T. H. আইলা আঙুঠিৰ পাক।  
 T. L. Āilā ānguthir pāk.  
 L. L. T. The twist of the puzzle ring.  
 L. & N. A crooked policy. There is a kind of puzzle ring. It is very difficult to arrange the different rings into position unless the key is familiar.  
 E. L. P. (i) A vicious circle. (ii) wheel within wheel

- P. A. আউসীৰ ধাৰ পূৰ্ণিমাৰ শুভা।  
 T. H. আউসীৰ ধাৰ পূৰ্ণিমাৰ শুভা।  
 T. E. Āunsir dhār purnimāt s'huja.  
 L. E. T. Repaying the debt of the dark-moon in the full-moon.  
 E. & N. It refers to one who remembers a past grudge and takes revenge at the opportune moment.

E. S. P. হতে ধাত্ম' লেনাৰেহ।

B. E. P. (i) Tit for tat. (ii) Feed fat the ancient grudge.

P. A. ଆଓ ପାଓକେ ଧରା ।

T. H. ଜାଜୋ ପାଓେ ଧରା ।

T. E. Āōn pāko dharā.

L. E. T. Catching in a roundabout way.

E. & N. Getting in by the back door.

B. E. P. Pulling the wire from behind.

P. A. ଆକାଶତ ସୁଦୂରୀ ଜଗୋଡ଼ା ।

T. H. ଜାକାଶତ ସୁଦୂରୀ ଜଗୋବା ।

T. E. Ākās'at dhuturi jagōwā.

L. E. T. Touching the skies with the chin.

E. & N. He who goes about bragging and boasting is worth for nothing.

P. A. P. ଆକାଶତ ଟାଙ୍ଗ ପାତା ।

F. S. P. ୧ । ମାୟାକର୍ମେ କଲେ କର୍ମେ, ଉଦ୍ଧାତୁରିବ ବାଳନ ।

୨ । ଗଗନ କୁଳମାନି ସ୍ବପ୍ନାସି ହୁଏ ଚିତ୍ତ ।

B. E. P. (i) He has mounted his high horse. (ii) Great boaster, little doer. (iii) Building castle in the air.

P. A. ଆକାଶର ଭାଡ଼, ନିଦାନର ଘାଟ ।

T. H. ଜାକାଶର ଭାଟ୍, ନିଦାନର ଘାଟ ।

T. E. Ākālār bhat, nidānar māt.

L. E. T. Food in famine, a call in distress.

E. & N. They who extend timely help are real friends. Adversity is the touchstone of character.

E. S. P. ୧ । ଉଦ୍ଧାତୁରିବ ବ୍ୟକ୍ତିର ଶେଷ ଦୁର୍ଗତିର ରାସ୍ତା ବିହୀନ ରାଜଦ୍ବାରର ସମ୍ଭାବନା ଏ ଘଟଣାଟିର ସ୍ବାଭାବିକ ।

୨ । ବିପଦର ଜାଣିବାକୁ ମିଳନ୍ତି ।

E. E. P. A friend in need, is a friend indeed.

P. A. ଆକାଶରେ ନାହିଁ, ଉ ବାଳେ ନାହିଁ ।

T. H. ଜାକାଶରେ ନାହିଁ କିନ୍ତୁ ବାଳେ ନାହିଁ ।

T. E. Ākālō nāi bharālō nāi.

E. & N. No want, no store.

E. & N. One having his necessary things but no savings.

E. E. P. Neither want nor plenty

P. A. ଆକାଶରେ ଖୁବ୍ ଖୋଜିଲେ ଖୁବ୍ ପାଏ ।

T. H. ଜାକାଶରେ ଖୁବ୍ ଖୋଜିଲେ ଖୁବ୍ ପାଏ ।

T. F. Ākās'alai thui pelāle mukhat pare.

L. E. T. Spit at skies, it will fall on the face.

E. & N. He is harmed, who wants to do harm to others.

P. A. P. ନିଜ ଚିତ୍ତରେ ନଷ୍ଟ କରୁଛନ୍ତି ।

E. S. P. ନିଜର ଶ୍ରେୟସୀକୁ ବିପଦର କରିପାରନ୍ତି ।

E. E. P. (i) Harm watch harm catch.

(ii) Spitting against the wind Spitting on ones face.

(iii) Look through a keyhole and your eyes will be sore.

- P. A. আটখ কুট। কথা।  
 T. H. খাখো কুটা কথা।  
 T. E. Ākhai phutā kathā.  
 L. E. T. To chatter glibly like fried rice in the pan.  
 E. & N. A garrulous person is sure to talk much. "Who listens to the chattering pie?"  
 E. E. P. Talking nineteen to a dozen.

- P. A. আটখ তপত, তিরীর মপথ.  
 ত্রিগুইতব বাজি,  
 ইয়াত বি সঁজাত যান্ন, দিনতে দুচকু  
 খালি।  
 T. H. জাখের তপথ, তিরীর মপথ, খীল্লুইতব  
 খাখি,  
 হুয়াব্ বি সঁজাব্ থাখ, দিনতে দুচকু  
 খাখি।  
 T. E. Ākhair tapat, tirir s'apath,  
 sree Luitar hāi, iyāt jī sanjat  
 jāi, dinatē duchaku khali.  
 L. E. T. He eats his two eyes who believes in the heat of fried rice, oath of women and the sand bank of the Luit ( the river Brahmaputra ).  
 E. & N. The sand-bank of the Brahmaputra could be washed away anytime, women generally swear on trifles, fried rice gets cold as soon as it is out of the frying pan; so these are not dependable. The sand-bank of the mighty river Brahmaputra might also be compared with the whims of

people wielding powers of the state.

- E. S. P. বিশ্বাসো নেব করস্ব্য: জোতু রান্নকুটেবুথ।  
 E. E. P. Gambler's oath.

- P. A. আগ ভবি চাই পিছ ভবি  
 পেলাবা।  
 T. H. জাম্ ভরি বাহ্ পিছ্ ভরি পেলাবা।  
 T. E. Āg bhari chāi pich bhari pelābā.  
 L. E. T. Look at the right leg and place the left.  
 E. & N. One should take a sound decision.  
 "See the pros and cons".  
 E. S. P. ফলস্ব্যেফল বাদেব্ লিফলস্ব্যেফল পশ্চিমত:।  
 নাসলমীল্য পর স্থান ফলস্ব্যেফল  
 ল্যজেব্ ॥  
 E. E. P. (i) Look before you leap.  
 (ii) Measure thrice to cut once.

- P. A. আগব হাল যি কালো যান্ন,  
 পিছব হাটো। জেই কালো যান্ন।  
 T. H. জাম্ হাখ্ যি কালো যান্ন,  
 পিছ্ হাখো সেই কালো যান্ন।  
 T. E. Āgar hāl jī phale jāi,  
 pichar hālō shei phale jāi.  
 L. E. T. The yoke of bullocks behind will follow the preceeding one.  
 E. & N. Blind follower. The analogy is cited in case of children who generally copy their elders who may be good or bad.  
 E. S. P. বদ্ব্ বদ্বাচরতি শ্রেত: সত্ব্ সত্বু হব্বৈ  
 জাখা:।  
 E. E. P. One sheep follows another.

P. A. আগ্নিব গরু বাঘে খায় ।

T. H. আগর্ গরু বাঘে খায় ।

T. E. Āgar garu bāghe khai.

L. E. T. The tiger eats up the cow that goes before the herd.

E. & N. One who seeks leadership must be prepared to face hardship too. "He laughs best who laughs last."

P. A. P. ওখ গছত বতাহ লাগে ।

E. S. P. বয়লম্বাঘরতোগবদেহ, পিসহকার্যে সম-  
কলম ।

যদি কার্যবিপত্তি: স্যাব, মুখরস্রজ হন্যতে ॥

E. E. P. A leader must pay for his leadership.

P. A. আঠিগয়ে আছিলাঁ দোরনী-  
মোরনী,

গোঠালে বুলিছিল আই ;  
এতিয়া হলোঁ নেজ গোবরী,  
পালত নাপাত্ত ঠাই ।

T. H. আগ্নেই আছিলোঁ দোবনী-মোবনী,  
গোঘাতি বুলিছিল আহ ;  
দলিবা হলোঁ নেজ গোবরী,  
পালত নাপাত্ত ঠাই ।

T. E. Āgaiye tchilô dôwani-môwani,  
gôwâlô bulichil ai ;  
etiâ hanlô nej gôbari,  
pâlat napâôn thâi.

L. E. T. Formerly I was a milk yielder and the dairyman called me mother ; now my tail is heavy with dung and I do not get a place in the herd.

E. & N. People when young or in

affluent circumstances are admired by all ; when they get old or are in adverse circumstances they are neglected. "Jcy hands of time."

E. & N. আহিলোঁ যেনে, হৈহ হেনে ;  
হৈছে। যেনে, হবি ভেনে ।

E. S. P. মা কুহ ঘন জন যৌবন গর্ভন, হরতি  
দিলেবাত্ কাক: সন্ধান ।

F. E. P. We think our fathers fool, as wise we grow.  
Our wiser sons will think us  
so.

P. A. আঠিগয়ে যেন এতিয়াও তেন,  
মাজত হে দেখিছা ভকত হেন ।

T. H. আগ্নেই যেন্ দলিমানো তেন্,  
মাজত হে দেখিছা ভকত হেন ।

T. E. Āgaije jen etiâô ten,  
mâjat he dekhichâ bhakat hen.

L. E. T. He is the same now as he was before, he looked like a bhakat in between ( the times ).

E. & N. His conduct is the same as it was before. In between the times he appeared to be good.

P. A. P. বান্ধব ডেক। বুঢ়া চিন নাই ।

E. S. P. অদীতহি গুণান্ সন্ধান্ সন্ধানো  
মুদ্রি বসন্তে ।

E. E. P. Once a knave always a knave.

P. A. আজ্ঞাত ( শাক্ত ) নিদিয়ে লোন,  
শিক্তিকাত যান্ন তিনি গুণ ।

T. H. আজ্ঞাত ( শাক্ত ) নিদিয়ে লোন,  
বিত্তিকাত যান্ন তিনি গুণ ।

- T. E. Ānjāt nidiye lòn,  
pitikāt jāi tini gun.
- L. E. T. One does not use the required quantity of salt in the curry but mixes thrice the quantity afterwards.
- E. & N. If one tries to cut down the things necessary at the time, he is bound to spend much more later on.
- P. A. P. ১। বেজিব জলজা মনে,  
কুঠাৰৰ জলজা নমনে।  
২। হাতী চোৰ আগে আগে যায়,  
বেডেনা চোৰক বান্ধি কোবায়।
- E. S. P. অলপস্ব ইত্যো: বহুহানুমিচ্ছন্।
- E. E. P. Penny wise, pound foolish.

- P. A. আঙুলিৰ মাজেদি পানী নসৰকা।
- T. H. আঙুলিৰ মাজেদি পানী নসৰকা।
- T. E. Āngulir mājedi pāni nasarakā.
- L. E. T. No water would pass through his fingers.
- E. & N. A miserly man.
- P. A. P. কাটিলেও তেজ নোলোহ।
- E. E. P. A close-fisted man.
- P. A. আচক লাভত কাটি,  
মূলৰো হাতাহাতি।
- T. H. আচক্ লাভত্ কাটি,  
মূলৰো হাতাহাতি।
- T. E. Āchak lābhat kāti,  
mularō hātāhāti.
- L. E. T. Not to speak of the profit, even the capital is in risk.
- E. & N. Wrong investments are always lost.

- P. A. P. আৰ কৰুটিয়াওতে লাঠি হৰাণ।
- E. E. P. Gain at the expense of credit must be set down as loss.
- P. A. আঁচলত জীউ বান্ধা।
- T. H. আঁচলত্ জীউ বান্ধা।
- T. E. Ānchalat jēu bāndha.
- L. E. T. Tying ones soul in ones garment's end.
- E. & N. The analogy of keeping safe ones valuable by tying it up in ones garments end. Risking life with fear to undertake a work.
- F. S. P. জলি স্নেহ: বাঘ গছী।

- P. A. আঁচলে বিচলে হাতীও পিছলে।
- T. H. আঁচলে বিচলে হাতীও পিছলে।
- T. E. Āchale bichale hātīo pichale.
- L. E. T. At times even an elephant slips.
- E. & N. Elephants are sure-footed; yet sometimes they also slip; likewise there are omissions and commissions with the great minds too.
- P. A. P. হাতীৰো পিছলে পাও,  
গছনৰো বুবে নাও।
- E. S. P. হুলীলাজ্ মত্তিগ্নম:।
- E. E. P. To err is human.

- P. A. আছিলে। বেলে, হৈছে তেলে;
- T. H. হৈছে। বেলে, হবি তেলে।
- T. H. আভিৰ্ণো যৈ, ইত্ৰ ঠৈ;
- T. H. ইত্ৰো যৈ, হবি ঠৈ।



- T E Āchilón jene, haicha tene,  
Haichón jene, habi tene
- L E T You have become what we  
were,  
You will become what we are
- E & N People admire the charm of a  
youth and the same youth is  
neglected by progeny at his  
unattractive old age
- P A P আটগৈয়ে আহিলোঁ দোহনো-দোহনী,  
গোহালে বুদ্ধিহিল আই,  
এতিয়া হনোঁ নেক-গোবনী,  
পালত নাগাওঁ ঠায়।
- E S P মা কুব্জ জন জন যৌবন গৰ্ভ্য, হরতি  
নিমেবাব্ কাক সন্দেহ।
- E E P We think our fathers fools as  
wise we grow, our wiser sons  
will think us so
- 
- P A আছে দান, নাই সমিধান।
- T H আছে দান, নাহ সমিধান।
- T F Āche dān, nāi samidhān,
- L E T Give if you have, otherwise  
say no
- E & N Do not evade a query, say yes  
or no Be plain speaking  
It's reverse sometimes become  
true when we gain by delaying  
tactics
- E S P অবৈ কি যো ন বসতি নাশ্রুতে।
- E E P We hate delay, yet it makes  
us wise
- 
- P A আছে গক নবয় হাল,  
হোরাডটেক নোহোরাই ভাল।
- T E আজি গব নবয় হাজ,  
হোবাডটেক নোহোবাড আজ।

- T E Āche garu nabaī hāl,  
Howāī kai nōhōwāī bhāl
- L E T Better not to have any bullocks  
that would not plough
- E & N There is no use keeping things  
that would not give us any  
service
- P A P আনা লাগা ধূপ।
- E S P ভনোঁগল্যে ঘন হুত।
- E E P Better an empty house, than  
a bad tenant
- 
- P A আছে কথা নপবে মনত,  
সীতাই কান্দে অশোক বনত।
- T E আজি কথা নপবে মনব,  
সীতাহ্ কান্দে অশোক বনব।
- T E Āche kthā napare manat,  
bitāi kande As'ok banat
- L E T He forgets what he wants to  
say,  
Sita weeps in Asoka forest.
- E & N All the knowledge of a genious  
is useless to a scholar if he  
fails in memory, thus Sita had  
to weep in the Asoka forest  
in spite of all the might of her  
husband Rima
- P A P আছে গক নবয় হাল,  
হোরাডটেক নোহোরাই ভাল।
- E S P ভলৈ কি যো বিপুলবাসতে।
- E E P Better an empty house, than  
a bad tenant
- 
- P A আছোঁ বগলী আছোঁ চাই,  
ক'ব পালী ক'ত বায়।
- T H আজোঁ বগলী আজোঁ বাহ,  
ক'ব বাধী ক'ত বাহ।

L. E. T. The crane says : I am waiting and watching to see whence the water comes and where it flows.

E. & N. Waiting for the opportune moment and act accordingly, as a crane watches the flow of water that carries fish.— Wait and see.

E. E. P. Waiting for the tide.

P. A. আজ্ঞা চাখাব আকাল নুগুচে ।

T. H. আজ্ঞা আকাল্ আকাল্ নুগুচে ।

T. E. Ānjā chākhār ākāl nuguche.

L. E. T. He who tastes curry about, always lives in want.

E. & N. He who changes his professions frequently can achieve nothing. The idea is of a domestic servant who tastes different food in different houses in quick succession.

P. A. P. বাগবা শিলত ঢেক নালাগে ।

E. E. P. (i) A rolling stone gathers no moss. (ii) Quick removals slow prospering. (iii) He who eats every man's broth often burns his mouth.

P. A. আজ্ঞাব মাছ ধরিব নাজানা ।

T. E. আজ্ঞাব্ মাছ্ ধরিব নাজানা ।

T. E. Ānjār māch dhariba nājanā.

L. E. T. Does not know how to catch the fish in the curry.

E. & N. One who does not know the

simple things of the world.— A simpleton.

P. A. P. বুধব মাখি খেবিব নাজানা ।

E. S. P. জয়মন্তঃ ।

E. E. P. (i) Can't say a boo to a goose. (ii) Spoon fed.

P. A. আজি ভিখারিনী,  
কালি পাটবাণী ।

T. H. আজি মিছারিনী, কালি বাহরাণী ।

T. E. Āji bhikhārini, Kālī patrāni.

L. E. T. Today a beggar woman, tomorrow a Queen.

E. & N. Accidental upliftment.

E. S. P. স্বক্ৰমব্দ পরিবর্তনে ভ্রাতৃনি বা ভ্রাতৃনি বা

E. E. P. (i) From log-cabin to White House. (ii) One sometimes sister now our queen. (iii) From a beggar to a king.

P. A. আতাব শুনে আতানী,  
আতা নহলে এখানি এবানি ।

T. H. আতাব্ শুনে আতানী,  
আতা নহলে এখানি এবানি ।

T. E. Ātār guṇe ātāni,  
ātā nahale ethāni ebāni.

L. E. T. Grand-mother's existence is due to Grand-father's, she can not exist without grand-father.

E. & N. A dependent always goes by his supporter's name. A worthless man boasts of his ancestry.

E. S. P. মহাবৌদ্ধিক কল্যাণ কল্যাণ নীতিবি  
নশ্বর ।

- E. E. P. (i) Madame and moon shine on borrowed light. (ii) Jī shines by a reflected glory.
- P. A. আদ্যাব বেপারীৰ কি জাহাজৰ খবৰ !
- T. H. আদ্যাব্ বেপারীৰ্ কি জাহাজৰ্ কখব্ !
- T. E. Ādār bepārīr ki jahājar khabar !
- L. E. T. Why should the ginger-seller seek news of the steamer ?
- E. & N. One cannot profit by concerning oneself with things that are out of one's reach.
- P. A. P. অতিথিৰ কি বিধান টোপা গগা ?
- E. S. P. জন্ম্যাব্যাব্যে জন্ম্যাব্যাব্যে :
- E. E. P. What right has a wheel-wright to write on the rites of a church ?
- P. A. আদ্যাব গিলা অজগৰ ।
- T. H. আদ্যাব্ গিলা অজগৰ্ ।
- T. E. Ādhar gilā ajagar.
- L. E. T. A well filled python.
- E. & N. Gourmandising. A heavily-fed snake is unable to move and can not cause any harm.
- P. A. P. ভোজহ ।
- E. S. P. গদ্যবিদ্যে মোক্ষম্ অধিক্যে গদ্যবিদ্যে ।
- E. E. P. Gourmandising sinner.
- P. A. আদ্যাবৰ পিছত পোহৰ ।
- T. H. জন্ম্যাব্ৰ পিছত্ পোহৰ্ ।
- T. E. Āndhārar picchat pōhar.
- L. E. T. Light after darkness.
- E. & N. Sadness and gladness succeed each other.
- "Sweet is the pleasure after pain."
- P. A. P. ১। কাৰো দিন সমানে নাযায় ।  
২। একে পূহে জাব নাযায় ।
- E. S. P. স্বাদম্ৰদে বহিৰ্বৰ্ণন্তে দুঃখানি স্ব দুঃখানি স্ব ।
- E. E. P. (i) After clouds comes fair weather. (ii) Lull after a storm. (iii) Behind every mountain lies a vale.
- P. A. আনব আন চিন্তা,  
বুড়ী বামুনীৰ দুখনি কাণৰ চিন্তা ।
- T. H. আনব্ আন্ চিন্তা,  
বুড়ী বামুনীৰ্ দুখনি কাণৰ্ চিন্তা ।
- T. E. Ānar ān chintā,  
buhri bāmunir dukhani kānar chintā.
- L. E. T. Others think other things, the old Brahmin woman thinks of her ears.
- E. & N. The old Brahman woman was thinking of her ears without ornaments while the other members of the house were absorbed in more serious thoughts.
- P. A. P. কাৰো হবায় লাথ টকাৰ জীউ,  
কাৰো হবায় ভাতত দিহা ঔ ।
- E. E. P. When the ass dreams, it is of thistles.
- P. A. আনা লাগা ধূপ ।
- T. H. আনা লাগা ধূপ ।
- T. E. Ānā lāgā dhup.
- L. E. T. Unburnt incense.

M. & N. Incense perfume a place when burnt. Unburnt incense is meaningless. Likewise the things that do not serve our purpose are useless even though we may possess them.

P. A. P. আছে গন্ধ নব্বই হাল,  
হোহাতকৈ নোহোহাই ভাল।

E. S. P. অজগন্ধ ক্রমদ্বন্দ্ব।

M. E. P. Favours unused are favours abused.

P. A. আপদত অযুগুত।

T. H. আপদে অযুগুত।

T. E. Āpadat ajugut.

L. E. T. Unworthy things are done at difficult situations.

M. & N. When one is in adverse circumstances, one cannot discriminate between right and wrong.

E. S. P. আপদে নিষমী মানি।

M. E. P. (i) Necessity knows no law.  
(ii) Hunger and cold betray a man to his enemies.

P. A. আপদ থাকে দুৱাৰ চুকত,  
সম্পদ থাকে বাৰীৰ ওৰত।

T. H. আপদ থাকে দুৱাৰ চুকত,  
সম্পদ থাকে বাৰীৰ ওৰত।

T. E. Āpad thāke duwār chukat,  
Sampad thāke bārīr ōrat.

L. E. T. Danger dwells in the corner of the door, pleasing situations live at the far end of the backyard.

M. & N. Evil times come unawares at any moment, but the happy moment's approach is far and wide.

M. E. P. (i) Evil comes to us by elle and goes away by inches.  
(ii) Misfortune comes on wings and depart on foot.

P. A. আপদ কালত বুদ্ধি ভোটা।

T. H. আপদে কালত বুদ্ধি ভোটা।

T. F. Āpad Kālat budhi bhōta.

L. E. T. One's wit gets blunt in times of affliction.

M. & N. People generally become overpowered with crisis and as a result forget the remedial measures.

P. A. P. চোৰ পলালে বুদ্ধি বাঢ়ে।

E. S. P. স্নানঃ সন্তুষ্টবলীৰ বিপত্তিকাঠি।  
বিষয়বিধি বুজা সন্নিহিত সম্বন্ধি ॥

M. E. P. (i) To lock the stable when the steed is stolen. (ii) Everybody is wise after the event.

P. A. আপদ কালত ওঁৱে গল হেঙায়।

T. H. আপদে কালত ওঁৱে গল হেঙায়।

T. E. Āpad Kālat oṅwe gal hengāi.

L. E. T. In troubled times the ou fruit (a tasty fruit) affects the throat.

M. & N. In the tropics people like acid fruit. When one is in bad humour tasty things become tasteless to him.

P. A. P. যেতিয়া পৰিব কালৰ দশা,  
পাতিব তীবী বুলিব পোনা।

E. S. P. ১। আয়দ্যামায়ত্তলীনা দ্বিতোজ্ঞাযাতি  
ইন্দ্রব্দ।  
২। মাতৃজঙ্ঘীব বৎসস্য জ্ঞানো ভবতি  
বল্লবঃ ॥

L. E. P. Good things are not pleasing  
when on affliction.

P. A. আপুনি লাঙঠ জগতক বব।

T. H. আপুনি লাঙত্ জগতক্ বব্।

T. E. Āpuni lāngath jagatak bar.

L. E. T. He is naked himself but grants  
boon to the world.

E. & N. A member of the Divine Trinity  
Shiva who is naked and though  
is a prototype of poverty. He  
grants prosperity to the world.  
The condition is not applicable  
to human beings. He who  
has nothing to give can not  
help others.

E. S. P. জ্ঞানামন্যস্য কুৰ্বন্তি স্বৰ্য্যং তিষ্ঠতি  
স্বাতপে।

ককন্তিহি পরার্থে च सत्यमेते महाधुमाः ॥

E. E. P. No greater promises than those  
who have nothing to give.

P. A. আপুনি আপোনাৰ শত্ৰু।

T. H. আপুনি আপোনাৰ্ শত্ৰু।

T. E. Āpuni āpônār shatru.

L. E. T. Self is the enemy of self.

E. & N. Man suffers from his own  
faults. Thou art thine own  
enemy.

E. S. P. জাত্মৈব ত্ৰিষ্ট্রাসেনাঃ।

E. E. P. No man is harmed but by  
himself.

P. A. আটপতা বাঁহত ঘুণে ধবে।

T. H. আপিতা বাঁহত্ ঘুণং ধবে।

T. E. Āpaitā bāṇhat ghune dhare.

L. E. T. An immature bamboo is easily  
spoiled by the weevil.

E. & N. As an immature bamboo is  
easily eaten into by a weevil,  
so the weak are easily corrup-  
ted. "The weakest kind of  
fruit drop earliest to the  
ground."

T. S. P. নিম্বুদন্তে কুতঃ বল্লব্।

E. E. P. Weak minds are apt to  
corruption.

P. A. আপোন হাত জগন্নাথ।

T. H. আপোন্ হাত্ জগন্নাথ্।

T. E. Āpôn hat jagannāth.

L. E. T. One's own hand is the lord  
of the world.

E. & N. To achieve success one must  
depend on oneself.

P. A. P. নিজ বুদ্ধি সৰ্ব্বসিদ্ধি, পৰ বুদ্ধি গা উদি।

E. S. P. ১। জাত্ম বল্ল পর বল্লব্।

২। জাত্ম বুদ্ধিঃ স্বজাত্মৈব শিব বুদ্ধিঃ  
বিশেষতঃ।

পরবুদ্ধিঃ শিলাঘাঘা ভীতবুদ্ধিঃ প্রভবাচ্ছা ॥

E. E. P. (i) Stand on your own legs.  
(ii) Every tub must stand  
on its bottom. (iii) My home  
is my castle. (iv) Think no  
shame of your craft.

- P. A. আপোন সূতে পজ্জ বন্দি ।  
 T. H. আপোন্ সূতে পজ্জ বন্দি ।  
 T. E. Āpôn shute palu bandi.  
 L. L. T. A caterpillar is trapped by its own threads.  
 E. & N. If one spreads a net round one with a view to injuring others, one is sure to be caught in it.  
 P. A. P. গাজীয়া বাক ।  
 E. E. P. Caught in one's own trap.

- L. E. T. Queen in one's house, witch in another's.  
 E. & N. One is respectful in one's own house but may be disrespected by others.  
 P. A. P. এক ঠাইে ঠাকুর আন ঠাইে কুকুর ।  
 E. S. P. ১ । স্বদেশে পূজ্যতে রাজা ।  
 ২ । স্বদেশে পূজ্যতে প্রভু ।  
 E. E. P. (i) In your country your name, in other countries your appearance. (ii) Argus at home, a mole abroad.

- P. A. আপোন ভালই জগৎ ভাল ।  
 T. H. আপোন্ মাঝেই জগৎ মাঝ ।  
 T. E. Āpôn bhālai jagat bhāl.  
 L. E. T. If you are good, the world is good to you.  
 E. & N. He, that behaves well with others is sure to be behaved well by his fellowmen. "Do right and good and let the world sink."  
 E. S. P. ১ । আত্মবল্ মন্যতে জগৎ ।  
 ২ । ভদারবহিতোমান্দ্য বভুযেব কুতুম্বকন্ ।

- E. E. P. (i) Handsome is that handsome does. (ii) Beauty is in the beholder's eye.

- P. A. আপোন ঘরব বাইলী,  
 পবব ঘরব ডাইলী ।  
 T. H. আপোন্ ঘর বহুদায়ী,  
 পর বহুদায়ী ।  
 T. E. Āpôn gharar rāini,  
 parar gharar dāini.

- P. A. আপোনার ছাগল, নেজতে কাটক  
 বা ডিঙিতে কাটক ।  
 T. H. আপোনার ছাগল্, নেজতে কাটক্ বা  
 ডিঙিতে কাটক্ ।  
 T. E. Āpōnar chāgal, nejate kākak  
 bā dingite kākak.  
 L. E. T. His own goat he may cut it at tail or at its neck.  
 E. & N. It is none of our business to meddle with other's affairs.  
 E. E. P. A man may do what he likes with his own.

- P. A. আপোন বুদ্ধি সৰ্ব্ব সিদ্ধি,  
 পবব বুদ্ধি গা উদি ।  
 T. H. আপোন্ বুদ্ধি সৰ্ব্বসিদ্ধি,  
 পর বুদ্ধি গা উদি ।  
 T. E. Āpôn buddhi sarba siddhi,  
 parar buddhi gā udi.  
 L. E. T. One's own wit leads to success, to bank on other's wit is to lose one's shirt,

B. & N. One cannot advise for other's success. They who are able to exercise their own wit become successful in life.

P. A. P. আপোন হাত অগম্য।

E. S. P. ১। জাল্ম বক্ত পর বক্ত।

২। জাল্মবুদ্ধি মনোবৈব গুণ বুদ্ধি-  
বিশেষতঃ।

পরবুদ্ধির্দিনাশায় জীবুদ্ধিঃ প্রজ্ঞাবাহু ॥

E. E. P. (i) Make not your shoes by other's foot. (ii) A wise man is a strong man.

P. A. আপোনাৰ গা তেততেকীয়া,  
অইনৰ গাটল পানী ছটিয়ায়।

T. H. আপোনাৰ্ গা তেততেকীয়া,  
অইনৰ্ গাটল পানী ছটিয়ায়।

T. E. Āponār gā tektekiā,  
ainar gālaṁ pāni chatiyai.

L. E. T. (i) His body is wet, yet he throws water at others.  
(ii) One who labours under many shortcomings must not find faults with others. You should not fight with others, when you are not sufficiently strong.

P. A. P. পৰ হিঙ্গ পদে পদে, আপোন হিঙ্গ  
নেপেখয়।

E. S. P. জাল্মজিহ্ব ন পরবল্লি, পর জিহ্ব পদে পদে।

E. E. P. People living in a glass house should not pelt at others.

P. A. জাম কৰ্ণটুয়াওতে লাঠিও  
হেৰাল।

T. H. জাম্ কৰ্ণটুয়াওতে লাঠিও হেৰাল্।

T. E. Ām pharmutiyāôte lathio  
herāl.

L. E. T. The stick got lost while throwing at mango.

E. & N. One may lose something from one's possession when one tries to get something with its help.

P. A. P. আহোক লাভত কাটি,  
মূলতো হাঠাহাতি।

E. E. P. (i) A hook is well lost to catch a salmon. (ii) Never throw a hen's egg at a sparrow.

P. A. আৰামৰ নিশ্বাস পেলোৱা।

T. H. আরামৰ্ নিশ্বাস্ বেজোবা।

T. F. Āramar nisvās pelōwā.

L. E. T. To heave a sigh of relief.

E. & N. A restive mood after exhaustion.

E. E. P. A sigh of relief.

P. A. আলহীক নিদিবা ঠাই,  
বাৰীৰ পাত পচলা খায়।

আকৌ বুঢ়া গাটলকো হাবৰিয়ায় ॥

T. H. আলহীক্ নিদিবা ঠাই,  
বারীৰ্ পাতপচলা খায়।

আকৌ বুঢ়া গাটলকো হাবৰিয়ায় ॥

T. F. Ālahik nidibā thai, barir pāt  
pachalā khāi.  
ākow burā gālaikō hāwariāi.

L. E. T. Do not make room for the guest; he eats your fruits and vegetables and even tries to master your aged body.

E. & N. There are some who are guests by profession; these should not be entertained, for they not only become hangerson to the host but in the end they also cause injury to him.

P. A. P. অতিথিক নিদিবা ঠায়, অতিথিয়ে লাগি চাৰি খায়।

E. S. P. অহাৰ ফুলখীলৰ বাসোদেবী ন কৰ্ম্মজিৎ।

E. E. P. A house that is filled with guests is both eaten up and spoken ill off.

P. A. আলা শুকান দিয়া।

T. H. আলা শুকাব্ দিবা।

T. E. Ālā shukān diyā.

L. E. T. Drying like sun-dried rice.

E. & N. Without a morsel of bread. It refers to the drying of paddy without a drop of water to get 'Alarice'.

P. A. P. দাঁতে দাঁত দিয়া।

E. E. P. Dining with Duke Humphrey.

P. A. আলিব মূৰত ছালি ধৰা।

T. H. আলিৰ্ মূৰত্ ডালি ধৰা।

T. E. Ālir murat chālī dharā.

L. E. T. Displaying ones plumage at the roadside.

E. & N. Flirting. To make an unworthy show.

E. E. P. (i) Beating one's own drum.  
(ii) A carrion kite will never

make a good hawk. (iii) Fair flowers do not lay by the roadside.

P. A. আনুৱে পোখাই উৰলা।

T. H. আনুৱে পোখাই উৰতা।

T. E. Āluwe pōkhāi ughalā.

L. E. T. Pulling out with root and shoot.

E. & N. To drive away bag and baggages. Destroying a thing to the root. To wipe out. To throw off root and branch.

P. A. P. কণ কঠিয়া মাৰা।

E. S. P. মূকান্মৰি নিহন্ততি।

E. E. P. (i) To root out. (ii) To drive away bag and baggage. (iii) Spoiling to the hilt.

P. A. আশ্রিতক অভয় দিবা।

T. H. আশ্রিতক্ অভয়্ দিবা।

T. E. Āshritak abhay dibā.

L. E. T. Give assurance to one who seeks protection.

E. & N. What is food to the hungry, water to the thirsty, so is assurance of safety to the frightened.

E. S. P. সৰ্ব্ব প্রদায়িতু অমৰ্যপ্রদানম্।

E. E. P. (i) Forgiveness is the noblest revenge. (ii) Give bread to the hungry, water to the thirsty.



P. A. আহক নাহক বব,  
সেউঙা ফালি যব ।

T. H. আহক্ নাহক্ বব্,  
সেউঙা ফালি মব্ ।

T. E. Āhak nāhak bar,  
Sheōtā phāli mar.

L. E. T. Do up the hair whether the  
bridegroom turns up or not.

E. & N. Waiting for an uncertainty.

E. E. P. (i) Every fool is pleased with  
his own hobby. (ii) Get a  
horse and you will get a whip.

P. A. আহ বোলে আহে,  
যা বোলে নাহে ।

T. H. আহ্ বোলে আহে, যা বোলে নাহে ।

T. E. Āh bōle āhe, jā bōle nāhe.

L. E. T. Say come, it comes,  
Say go, it does not come.

E. & N. If you call your workers with  
you, you will achieve work.  
If you do not lead them but  
simply send them to work,  
achievement of work is not  
possible.

P. A. P. ঘবত বহি পুহে বাৎ,  
তাঁব ঘবত হা তাঁব ।

E. S. P. ১ । উদ্যোগীনা পুৰ্বসিহদ্রুবেদি কদমীঃ ।  
২ । উদ্যমেবেদি সিদ্ধম্ভি কাম্যম্ভি ন  
সমোদয়েঃ ।

E. E. P. (i) A careless master makes  
a negligent servant. (ii) He  
that by the plough would  
thrive himself must either

hold or drive. (iii) He who  
goes himself means it, he who  
sends another does not care.

P. A. আহ বব ডেকা ভোজ খাব যাওঁ ।

T. H. আহ বব্ ডেকা সোজ্ খাব যাওঁ ।

T. E. Āh bar dekā bhōj khāba jāōṇ.

L. E. T. Come elder brother, let us go  
and eat at the feast.

E. & N. Aiming at things without  
knowing what it is. It refers  
to people who want to enjoy a  
feast uninvited, not knowing  
the occasion or who may  
give it.

E. E. P. (i) Blind follows the blind.  
(ii) If the blind leads the  
blind both will fall into a  
ditch.

P. A. আহ লুকাবা বাঁহ লুকাবা,  
গাল সোপোবা ক'ত লুকাবা ?

T. H. আহ্ লুকাবা বাঁহ্ লুকাবা,  
গাল্ সোপোবা ক'ত্ লুকাবা ?

T. E. Ānh lukāba bāṇh lukāba  
gal sōpōra kot lukāba ?

L. E. T. You may hide this and that,  
Where will you hide your  
wrinkles ?

E. & N. Sooner or later the truth will  
come out, even if you try to  
hush it up with all precaution.

P. A. P. তপা যুব ঢাকা নাযায় ।

E. S. P. অকালসীমাক্ষা প্রাণালভোদেহস্য  
যৌবনম্ ।

- B. E. P. (i) Murder will out. (ii) Love and poverty are hard to hide. (iii) To hide one's light under a bushel.

- L. E. T. Preserve water in the month of Ahin and Kati, (September & October) just as a king keeps his queen.

- F. & N. As a king for his comforts attends to the requirements of the queen, so to reap a good harvest of rice, the peasant must preserve water in his fields in the months of Ahin (Aswin) and Kati (Kartik).

P. A. আহিহা ভকত বহা শিলত,  
লবচৰ কৰিলে মৰিবা কিলত।

T. H. আহিহা মকব্ বহা শিলত,  
লবচ্ কৰিলে মৰিবা কিলত।

T. E. Āhichā bhakat bahā shilat,  
larchar karile maribā kilat.

L. E. T. As you have come, devotee, sit on the stone, you move and you are manhandled.

E. & N. He who has got a foothold must try to rise from there. Ifrequent change of plan does not pay well.

P. A. P. থান হবালে থান হবায়।

E. S. P. ১। স্থান প্রদান ন বর্ত প্রদানম্।  
২। স্থান প্রদা ন যোমন্ত, দন্তা:  
কথা: নস্তা: নরা:।  
ইতি বিজ্ঞায় মতিমান্ স্বস্থানং ন  
পরিত্যজেৎ ॥

E. E. P. (i) Let him who is well seated, not stir. (ii) Do not poke your nose in every hole.

R. E. P. Safe bind safe find.

P. A. আহিলে। ভকত মাৰিলে। খুটি;  
চাউল চক নিদিলে নাযাওঁ উঠি।

T. H. আহিলোঁ মকব্ মাৰিলোঁ খুটি;  
খাউল্ কৰ নিদিলে নাযাওঁ উঠি।

T. E. Āhilon bhakat mārilon khuti,  
chāul charu nidile nājāon  
uthi.

L. E. T. I a devotee have come, I will not budge until I got rice and a cooking pot.

E. & N. One is sure to achieve his end only if one is determined.

E. L. P. (i) Sit in your own place and no man can make you rise. (ii) He brooks no advice whose mind is made up.

P. A. আহিন কাতিত বাখিবা পানীক,  
যেনেকৈ বাখে বজাই বাণীক।

T. H. আহিব্ কতিব্ রাজিবা পানীচ্,  
যেয়েকৈ রাখে বজাচ্ রানীচ্।

T. E. Āhin kātīt rākhibā panik,  
jenekai rākhe rajāi rānik.

P. A. আহোঁতে লাকঠ, যাওঁতে শূইন,  
লগত বাব পাপ পুইন।

T. H. আহোঁতি লাগ্গত্, বাপোতি শূইন,  
লাগত্ বাব বাপ্ পুইন।

T. E. Āhōnte lāngath, jāōnte  
shuin,  
Lagat jāba pāp puin.

- L. E. T. Naked in coming, a cipher in leaving, virtue and vice alone will go with one.
- E. & N. Leaving behind a fair or a foul name. Man is born naked. He can not carry away any earthly possessions at death. The things that accompany him are his virtues and vices.
- E. S. P. **বলাবলসং সংসার: কীর্তিচন্মসং**  
**নিম্নক:**।
- E. E. P. (i) The evil that men do lives after them and the good oft interned with their bones. (ii) Good deeds are remembered long.
- P. A. **আহুই পছই সমান।**
- T. H. **আহুই পছই সমান।**
- T. E. *Āhui pōhui samān.*
- L. E. T. The crop of Ahu or Aus paddy is as uncertain as the game of a deer in the jungle.
- E. & N. Untimely things are uncertain. It is better not to depend on them.
- E. E. P. Untimely crops are as uncertain as game birds.
- P. A. **আহুই আকাল তরে।**
- T. H. **আহুই আকাল তরে।**
- T. E. *Āhui ākāl tare.*
- L. E. T. Ahu (paddy) saves one from famine.
- E. & N. Rice of Ahu paddy is coarse and its harvesting is uncertain due to flood. All the same it yields something at difficult times.
- E. E. P. (i) Something is better than nothing. (ii) Half a loaf is better than no bread. (iii) Better a patch than a hole.
- P. A. **আড়ির মূৰ চিতালৰ গদা।**
- T. H. **আড়িৰ মূৰ্ দ্বিতলৰ গদা।**
- T. E. *Ārir mur chitalar gadā.*
- L. E. T. The head of the Ari fish and the back part of the Chital fish.
- E. & N. Both the things are comparatively bad to eat.
- P. A. P. **শাহ বাই বাকল দিয়া।**
- E. E. P. (i) To take the honey and leave the thorn. (ii) He swallows the egg and gives away the shell in alms.
- P. A. **আয় ইচ্ছাই ব্যয়।**
- T. H. **আয় ইচ্ছাই ব্যয়।**
- T. E. *Āi ichhāi byāi.*
- L. E. T. Spend as you earn.
- E. & N. Living beyond one's means is to land one in distress. Spend according to your income.
- E. E. P. Cut your coat according to your cloth.

- P. A. ইকাণ সিকাণ করা।  
 T. H. ইকাণ্ সিকাণ্ করা।  
 T. E. Ekān shikān karā.  
 L. E. T. Turning one ear or the other.  
 E. & N. Feigning not to hear.  
 E. E. P. (i) Paying no heed. (ii) Paying a deaf ear.

- P. A. ইকাণে সোমায়, শি কাণে  
 ওলায়।  
 T. H. ইকাণে সোমায়্, শিকাণে ওলায়্।  
 T. E. Ekāne sōmāi, shi kāne ōlai.  
 L. E. T. Words enter into this ear and go out by the other.  
 E. & N. One who is inattentive and indifferent to good words.  
 E. E. P. In at one and out at the other ear.

- P. A. ইচ্ছা থাকিলে উপায় ওলায়।  
 T. H. ইচ্ছা থাকিলে উপায়্ ওলায়্।  
 T. E. Echkā thākile upāi ōlai.  
 L. E. T. There are means to fulfil one's desires.  
 E. & N. Men having intellect are able to utilize it to find out ways and means to achieve their ambition.  
 E. S. P. মনোরথানামগতির্ন বিঘতে।  
 E. E. P. Where there is a will, there is a way.

- P. A. ইডালে ছমাহ, শি ডালে ছমাহ;  
 মহি বান্দবা জীম কে'মাহ?  
 T. H. ই ডালে চমাহ্, শি ডালে চমাহ্;  
 মহ বান্দবা জীম্ কে'মাহ?  
 T. E. Edāle chamāh, shi dāle  
 chamāh;  
 Mai bandarā jim kemāh?  
 L. E. T. Six months in this branch,  
 six months in that branch,  
 how many months a monkey  
 like me can survive "  
 E. & N. Staying now here and now  
 there, a destitute has got to  
 depend upon other's mercies.  
 As a result of this a destitute  
 person has no charm for his  
 life.  
 P. A. P. ধান পকাইল টুন নিজীয়ে।  
 E. S. P. নিমিত্ত কিছদ্বাসায় দেহীমানেবিশু-  
 জ্জতি।  
 E. E. P. (i) Unable to make both ends  
 meet. (ii) While Rome deli-  
 berates, Seguntum perishes.  
 (iii) The mare dies when  
 grass grows.

- P. A. ইন্দ্রব সভাত কেঁচাব কুরুলী।  
 T. H. ইন্দ্রব্ সমাব্ কেঁচাব্ কুরুলী।  
 T. E. Indrar shabbāt phenchār  
 kuruli.  
 L. E. T. Owls screaming in the durbar  
 hall of Indra  
 E. & N. A thing which is misfit.  
 Owls can not find a place in  
 the magnificent durbar hall  
 of Indra where the sweet-

ted divine damsels (*apsaras*) sing and dance to entertain Indra and his courtiers.

P. A. P. শালব রাজত সিঙি।

E. S. P. হুঁস মন্ডে বকো বধা।

E. E. P. A triton among minnows.

M. & N. The sapling was planted here and its roots reached Gargaon, a distant place (Gargaon was the capital town of the Ahom kings. It was considered to be at a great distance.)

E. E. P. Spreading like a wild fire.

P. A. ইন্দুবনো জিন্দুব,  
গোলামবো ভাজা মাছ।

T. H. ইন্দুরো সিঁদুৰ, গোলামৰো মাজা মাছ।

T. E. Indurārō shindur,  
Gōlāmārō bhājā māch.

L. E. T. Vermilion to a rat and fried fish to a slave.

E. & N. Indian ladies decorate their forehead with vermilion spots but it is no use to a rat. Nor can a slave expect to eat fried fish. One can not expect more than what he deserves.

F. S. P. হুঁসজান কিয়াহীন হুঁসজানিনিও নরা:।  
হুঁস জানাবক লেন্দ অমচার: হুঁসজিবা:॥

E. E. P. (i) Beggars must not be choosers. (ii) He that deserves nothing should be content with anything.

P. A. উই মাটি কপাল।

T. H. উই মাটি কপাল।

T. E. Ui māti kapāl.

L. E. T. Clay is the wealth to white ants.

E. & N. To submit to one's lot. One is bound to be contented with what one has.

E. E. P. What is lotted can not be blotted.

P. A. উঘা চেবেকী যেন ঘুরি ফুরে।

T. H. উঘা চেবেকী যেন ঘুরি ফুরে।

T. E. Ughā chereki jen ghuri phure.

L. F. T. To move about ceaselessly like a reel.

M. & N. This refers to a man who moves about without rest in his daily round of work. The proverb is derived from the quick rotation of a reel when yarn is wound around it.

E. S. P. অস্থিরমান:।

E. E. P. Busy as bees.

P. A. ইয়াত মাৰিলে টিপা,  
গড়গাওঁ পাৰ্লেগৈ শিপা।

T. H. হুবাৰ মাৰিলে টিপা,  
গড়গাওঁ পাৰ্লেগৈ শিপা।

T. E. Iāt mārile tipā,  
Gargāōṇ pālegai shipā.

L. E. T. A tree was planted here and its root reached Gargaon.

P. A. উডলা পানীয়ে কেন কাটে।

T. H. বতকা পানীয়ে কেন কাটে।

T. E. Utaḷā pānie phen kāte.

- L. E. T. Boiling water removes dirt (from it) or foam melts away in boiling water.
- E. & N. Diligence, determination and the like qualities are developed in a man who passes through adverse circumstances. Adversity toughens the nerves.
- P. A. P. লো পুৰিলে তীৰ্থ হয়।
- E. E. P. Adversity makes a man diligent.
- 
- P. A. উদ্দক টেক বধীয়া কৰা।
- T. H. তদ্দক্ টেক্ রক্ষীয়া করা।
- T. E. Udak tek rakhiyā karā.
- L. E. T. Engaging an otter to guard the fish trap.
- E. & N. Otters are fish-eaters. So they can not be trusted with the care of fish. Untrustworthy could not be trusted to take care of anything.
- P. A. P. ভালুক হাতত বঁটা দিয়া।
- E. S. P. ভুত্থেন সম্মিতং দ্ব্যং সমুচ্চল বিনময়তি।
- E. E. P. Never trust a wolf with the care of lambs.
- 
- P. A. উদ্দক লাভ পুরুষ কেচা মাছ খোঁৱা।
- T. H. উদ্দক লাভ পুরুষ কেচা মাছ খোঁৱা।
- T. E. Udar shāt purush kechā māch khōwā.
- L. E. T. Otters have eaten raw fishes right through seven generations.
- E. & N. Habit acquired through generation after generation can not be shaken off.
- P. A. P. ১। বাৰ বি বতাহ বহিলে টুটে,  
বাৰ বি বতাহ ভূষিত লুটে।  
২। চোৰে নেৰে চোৰ প্রকৃতি  
কুৰুবে নেৰে হাই,  
বাৰ বি প্রকৃতি বহিলে লগত যায়।
- E. S. P. ১। স্বা যদি ক্রিয়তে রাজা সঃ  
কিনামানুমানহু।  
২। স্বনামো বাহ্যবিল ন বহ্যবি  
কদামল।
- E. E. P. If an ass goes a-travelling he will not return home a horse.
- 
- P. A. উপকারীক অজগৰে খায়।
- T. H. তৎকারীক্ অজগরে খায়।
- T. E. Upakārik ājagare khāi.
- L. E. T. The snake bites its benefactor.
- E. & N. Kindness is lost to an ungrateful man.
- E. S. P. দয়ানীনা সুভ্রাণানা কেবলং বিষবর্ধন।  
তৎসংযোহি মূর্খানাং প্রত্যাপাৎ ন দ্যন্তয়ে ॥
- E. E. P. (i) Save a thief from the gallows and he will cut your throat. (ii) Offenders never pardon.
- 
- P. A. উবুরি হৈ পৰিলে বঙালেও নাকাটে।
- T. H. উবুরি হৈ পৰিলে বঙালেও নাকাটে।
- T. E. Uburi hai parile Bangaleo nakāte.

- L. E. T. Even a Bangal (a foreigner, will not cut you if you yield to him.
- E. & N. Bangal means a stranger. It means that even a stranger—who is out for plundering will do no harm if you yield and beg mercy of him.
- P. A. P. সেও হলে পকা ধানে বাট দিবে।
- E. S. P. মূণানি নোম্বুৰুযতি প্রমত্তনো।  
সুবুৰি নীচৈ: প্রণতানি সৰ্ব্বত: ॥
- E. E. P. (i) A fault confessed is half redressed (ii) Yielding stills all wars.

- T. E. Ubhala gach dekhile aīāye baḡi kuthār māre.
- L. E. T. Everybody will hit a thrown-down tree with an axe.
- E. & N. Nobody cares for a man who has lost his power.
- P. A. P. খালত পৰিলে হেচি ধৰে।
- E. S. P. জন্মদৈব মৰ্জ্জদৈব জ্যায় দৈব বা দৈব বা।  
জন্মাপুৰ্ণ বক্তব্যাদ্যদৈবো দুৰ্ব্বলক জালক: ॥
- E. E. P. (i) A cruel story runs on wheels, (ii) If a man once fall, all will tread over him. (iii) When the tree is thrown down, anyone that likes may gather the wood.

- P. A. উবুৰি কৰি ঢালা,  
টোপ ধৰি নপৰা।
- T. H. ডবুৰি কৰি দাঙা, টোপ ধৰি নপৰা।
- T. E. Uburi kari dhālā,  
tōp dhari napaṛā.
- L. E. T. Pouring a pot upside down but not a drop coming out of it.
- E. & N. One can not expect anything from a man who makes false promises.
- E. S. P. অদাতা বঁধদোষে।
- E. E. P. Promises too much means nothing.

- P. A. উমৈহতীয়া শ বাহি হয়।
- T. H. উমৈহতীয়া শ বাহি হয়।
- T. E. Umahatiā sha bāhi hai.
- L. E. T. A dead body claimed by many remains unattended overnight.
- E. & N. Everybody's baby is nobody's baby, hence uncared for.
- P. A. P. তিনি ভাগবীয়া মাটিত শওপেও শ  
নাথায়।
- E. E. P. (i) Too many cooks spoil the broth. (ii) Every man's business is no man's business.

- P. A. উভলা গছ দেখিলে  
আটোলে বাগী কুঠাৰ মাৰে।
- T. H. বসলা গছ দেখিলে  
আটোলে বাগী কুঠাৰ মাৰে।

- P. A. উৰি আহি কুৰি পৰে।
- T. H. উৰি আহি কুৰি পৰে।
- T. E. Uri āhi kuri paro.
- L. E. T. Coming with the wind and spreading over everything.

E. & N. The idea came from the seeds of wood carried by wind, that overgrew a whole area.

P. A. P. গোড়ে গছ হল।

P. A. উল্টা চোবে গিবীক বাঁধে।

T. H. বন্ডা খোঁ গিরিক্ বান্ধে।

T. E. Ulta choro girik bāndhe.

L. E. T. The thief binds the house-owner instead.

E. & N. People try to prove their innocence and throw the blame upon others.

E. E. P. Throwing the blame upon other's shoulders.

P. A. উল্টা বুজিলি বায়।

T. H. বন্ডা বুজিলি বায়।

T. E. Ulta bujili Rām.

L. E. T. Rama understood it in the wrong way.

E. & N. A man prayed to Rama—to give him a horse evidently for riding. Rama misunderstood the prayer and thought that any horse, living or dead, would serve his purpose. Accordingly he gave the man a dead horse which the man had to carry about instead of riding it.

E. E. P. (i) Giving a stone when asked for a bread. (ii) Judging the statue of Hercules by the foot. (iii) Men are not to be measured by inches.

P. A. ঊণ পকাশ বায়ু।

T. H. ঊণ্ পক্ষাঙ্ বায়ু।

T. E. Una panchāsh bāyu.

L. E. T. The fortynine winds.

E. & N. This refers to hasty and defective decision due to unsound brain.

E. E. P. In roaring forties.

P. A. উলুব লগত বগবী পোবে।

T. H. বন্ডু লগত্ বগরি পোঁ।

T. E. Ulur lagat bagari pôre.

L. E. T. Plum trees are burnt along with the thatching straw.

E. & N. A plum tree surrounded by *ulu* grass (a kind of long grass used or thatching roof) is burnt when the grass caught fire. So good people suffer when they happen to be in the company of wicked people.

P. A. P. সাড়োবত ডিঙি ছিঙা।

E. S. P. ছিবতেছি সবিল্লাব: হীণে: সহ

সমাগানাব।

E. E. P. (i) Man must suffer for the company he keeps. (ii) One sickly sheep infects the whole flock.

P. A. ঋণ শেষ ব্যাধি শেষ।

T. H. ঋণ্ শেষ্ ব্যাধি শেষ্।

T. E. Rin shesh byādhi shesh.

L. E. T. The end of debt is the end of worry.



- E. & N. Debts and ailments are a source of constant worry. Like debts make an end of all sources of ailments, however small, the remaining parts of these can cause you harm.
- P. A. P. সাপ মাৰি নেজত বিধ নেৰিবা।
- E. S. P. ~~দুঃখোৰক্ষাশ্লিষ্যঃ~~ ~~দ্যদুঃখোৰক্ষয়ৈষ্য~~।  
 पुणः पुणः प्रबर्द्धन्ते तस्मान्निबं न  
 कारयेत् ॥
- E. E. P. (i) Never do things by halves.  
 (ii) Never meet troubles half-way.
- P. A. একাদশ বুলে বগী নহয়।
- T. H. एङ्गाद् धुले बगा नहय।
- T. E. Jēṅgār dhule bagā nahai.
- L. E. T. Charcoal can not be washed white.
- E. & N. It is not possible to change nature.
- I. S. P. अङ्गारः घृतं चातेन मलिनत्वं नमुञ्चयी।
- E. E. P. Black will take no other hue.
- P. A. এক ঠাইৰ ঠাকুৰ,  
 আন ঠাইত কুকুৰ।
- T. H. एक ठाहर ठाकुर, आन ठाहर कुकुर।
- T. E. Ek thāir thākur,  
 ān thāir kukur.
- L. E. T. *Thakur* (respectable) at one place, dog at another. One is respected as a *Thakur* (god) in one place but treated as a dog in another place.
- E. & N. One may be respected here and disrespected there.
- P. A. P. আগোন ঘৰৰ বাইনী,  
 গৰৰ ঘৰৰ ডাইনী।
- E. S. P. ~~सद्वैदे~~ ~~पुत्रयते~~ राजा।
- E. E. P. In your country your name, in other countries your appearance.
- P. A. এক বুৰিৰ দুই কাম,  
 ধান বানে চোহে আম।
- T. H. एक बुरीर् दुइ काम,  
 धान बाने ओहे आन।
- T. E. Ek burir dui kām,  
 dhān bāne chōhe ām.
- L. E. T. An old woman has two jobs : husking rice and eating mangoes simultaneously.
- E. & N. Worthy people utilize their time advantageously by attending to different items of work at a time.
- P. A. P. আইবো বাৰ্ডী, গজাবো বাজা।
- E. E. P. (i) To kill two birds with one stone. (ii) Praying to God and smitting with the hammer.
- P. A. এক থালী আজাত এটা জালুক।
- T. H. एक थाली आज्यात एटा जालुक।
- T. E. Ek thāli ānjāt eṭā jāluk.
- L. E. T. One black pepper in a cauldronful of curry.
- E. & N. Inadequate help is no help.
- E. S. P. समुद्रे एकबिन्दुवत्।
- E. E. P. A drop in the ocean.

P. A. এক হাতব ছল দুই হাতে কাড়া।

T. H. এক হাতব ছল দুই হাতে কাড়া।

T. E. Ek hatar hul dui hate kahrā.

L. E. T. Pulling out one hand's thorn with both the hands.

E. & N. Wasting one's energy on trifles.

P. A. P. দাঁবে পানৌতে কুঠাব লগোরা।

E. E. P. To make a mountain of a mole-hill.

P. A. এক দুই, এক জুই।

T. H. এক দুই, এক জুই।

T. E. Ek dui, ek jui.

L. E. T. A companion or the possession of fire (is helpful).

E. & N. Fire or a companion ensures safety at night.

E. E. P. (i) Two is company but three is none. (ii) A wise man and a fool knows more than a wise man alone.

P. A. এক কিল মারি সাত কিল খোঁরা।

T. H. এক কিল মারি সাত কিল খোঁরা।

T. E. Ēk kil māri sāt kil khōwā.

L. E. T. He gives a blow and receives seven.

E. & N. One who prefers the offensive to the defensive.

P. A. P. বাধব নেজেবে কাণ খুঁজোরা।

E. S. P. জবো মুজানা মুজানা মজে বহিন্দ-  
মিস্তব।

E. E. P. A dare devil.

P. A. এক ঠাইব বুলি, এক ঠাইব গালি।

T. H. এক ঠাইব বুলি, এক ঠাইব গালি।

T. E. Ek thair buli, ek thair gāli.

L. E. T. What is a polite terms in one place, is in another place a boorish one.

E. & N. The same word does not convey the same sense in all places.

E. E. P. (i) One man's meat is another man's poison. (ii) What is sport to one, is death to another.

P. A. এক ঘরব পাটি নাদ, এক ঘরব  
জবী,

এক ঘরব পানী তোলে হোবো  
হোবো কবি।

T. H. এক ঘরব পাট নাদ, এক ঘরব জবী,  
এক ঘরব পানী তোলে হোবো হোবো কবি।

T. E. Ek gharar pātnād,  
ok gharar jāri ;  
ek gharar pāni tôle  
hōrō hōrō kari.

L. E. T. The well belongs to a household, the string belongs to another, water is drawn by yet another.

E. & N. Using others' property as one's own or depending upon others. One can not feel secure in this way.

P. A. P. পবব ওপবত খোঁরা,  
উড়ি পানৌত খোঁরা।

E. E. P. (i) Fly with your own wings.  
(ii) Stand on your own legs.

(iii) Scold not thy lips with another man's porridge.

P. A. এক ববাই ধান খায়,  
এক ববাই হান খায়।

T. H. এক্ ববাই ধান্ খায়ে,  
এক্ ববাই হান্ খায়ে।

T. E. Ek barāi dhān khāi,  
ek barāi hān khāi.

L. E. T. One hog eats rice, another hog  
is pierced by a javelin.

E. & N. In this world, often innocent  
people are wrongly punished  
for the fault of fellow-men.  
“One doth the scathe,  
Another hath the scorn.”

P. A. P. কেঁকেটুহাই তামোল খায়,  
নেউলক বান্ধি কোবার।

F. S. P. এককঃ কেরি হুইঁচ নুলঁ ফকতি সান্ধু ।  
হুয়ানলী হুইঁচ সীতা বন্দনল্যাব্  
মহীদেবঃ ।

E. E. P. One doth the blame, another  
bears the shame.

P. A. এক চাই বব, এক চাই ঘব ।

T. H. এক্ চাহ্ বব্, এক্ চাহ্ ঘব্ ।

T. E. Ek chāi bar, ek chāi ghar.

L. E. T. Select a bridegroom by seeing  
him personally and scanning  
his heredity.

E. & N. In matrimony one should  
study the good qualities of  
the groom as well as his  
heredity.

P. A. P. টিক বল্গা ওলাই বাটি,  
বাক ভাল্গে জীয়েক জাতি ।

(i) Prudent men woo thrifty  
women. (ii) Choose a good  
mother's daughter, though her  
father were the devil.

P. A. এক কলোঁ দেখি, এক কলোঁ  
দেখি,

হাঁদে বোলে তে ওলাল হাব  
ডাল ;

ইবার হে কবিতাব মরণ কাল ।

T. H. এক্ কলোঁ দেখি, এক্ কলোঁ লেখি,  
হাঁদে বোলোঁ মোলাল্ হাব্ ডাল্ ;  
ইবার্ হে কবিতাব্ মরণ্ কাল্ ।

T. E. Ek kalón dekhi, ek kalón  
lekhi  
hādsai bólónte ólāl hār dāl ;  
ibār he pharingār maranar  
kal.

L. E. T. Once I said by seeing, at  
another time I said by cal-  
culating. On third occasion  
I discovered the necklace,  
simply by uttering the word  
“hadoo.” But this time, I,  
poor Faringa am undone.

E. & N. To hit the target by a chance  
shot.

E. E. P. (i) He who does not mix  
with the crowd knows nothing.  
(ii) To hit the target by  
chance.

P. A. এক চকুবে ভেলে বেচে ;  
এক চকুবে পানী বেচে ।

T. H. এক্ অকুইঁ টেউ বেই,  
এক্ অকুইঁ দানী বেই ।

- L. E. T. Selling oil with one eye and water with the other.  
 E. & N. One who is crafty.  
 E. E. P. (i) A crafty knave needs no broker. (ii) To give one candle to God and another to the devil.

- E. S. P. কি কুর্জলি ব্রহ্মা: সন্ধ্যা, যবে কেহ  
 ব্রহ্মস্বতি: ।  
 E. E. P. (i) He is in bright days.  
 (ii) His star is in the ascendent.

- P. A. এক গাঁওর এক মাঁওর ।  
 T. H. এক্‌ গাঁওর্ এক্‌ মাঁওর্ ।  
 T. F. Ek gāōr ek māōr.  
 L. E. T. (Dwellers) of the same village and ( children ) of the same mother.  
 E. & N. People of the same village feel like members of the same family.  
 E. E. P. Charity begins at home.

- P. A. একে বাঁমে বকা নাই  
 স্ত্রীবাঁমে গোহাৰ ।  
 T. H. একে বাঁমে বকা নাহ স্ত্রীবাঁমে গোহাৰ ।  
 T. E. Eke Bāme rakshā nāi  
 Sugrib dōhār.  
 L. E. T. Rāma alone is enough adversary ; again Sugriba has come to his assistance.  
 E. & N. When one's own strength is enough to cow down his enemy, his outside assistance become superfluous to him ; but the affliction become unbearable to the enemy.

- P. A. একাদশত বৃহস্পতি ।  
 T. H. একাদশত বৃহস্পতি ।  
 T. E. Ekādashat brihaspati.  
 L. E. T. Jupiter is in the eleventh house.  
 E. & N. According to the Hindu system of astrology the eleventh house of the zodiac is the house of gain and Jupiter, ( Vrihaspati ) is the ruling planet of gain and fortune. When he is in this house he becomes very powerful ; hence affluence.  
 P. A. P. বাঁধ গেলে বৃহস্পতি গেলে,  
 তাঁধ বসত মবর কোল ?

- P. A. P. বাঁধাৰ ওপৰত শাকৰ আটি ।  
 L. S. P. একদল বৃহস্পতি ন বাঁধবল ।  
 দ্বিতীয়দেওঁ সন্তুষ্ট হৈ ॥  
 E. E. P. Laying load on the willing horse.

- P. A. একে খাঁজ মাছ ভাতে বাহি  
 গাঁওৰ গোহাৰ ।  
 T. H. একে খাঁজমাছ ভাতে বাহি গাঁওৰ গোহাৰ ।  
 T. E. Eke shāl māch tāte bāhi  
 gāre pōrā.  
 L. E. T. It is only a shāl fish which again is fried by one who has not taken his bath.

**B. & N.** Sal fish is not eaten by high cast Hindus. Neither do they partake of food cooked by one who does not take his bath. It means a doubly bad thing.

**B. E. P.** Worse than useless.

**P. A.** একে মবে। অধিব শাপত,  
তাতে দিলে ধানব ভাপত।

**T. H.** একে মরোঁ ছবির্ দ্যাপত্।  
হাতে দিবে ধানব্ দ্যাপত্ ॥

**T. E.** Eke marōñ Rishir śapat;  
tāte die dhānar bhāpat.

**L. E. T.** I am dying from the curse of a sage and in addition put in the pot of a boiling paddy.

**B. & N.** One who is undergoing a penal sentence is ordered to suffer another punishment. He who is already in affliction is made to suffer another hardship.

**P. A. P.** একে মবে পোকে তাপে তাব উপবি  
কুব্ জাপে।

**E. S. P.** একত্ব দুঃক্লেশ ন দ্যাবন্ত্।  
দ্বিতীয়েক সমুপস্থিত মে ॥

**B. E. P.** Add no insult to injury.

**P. A.** একে জাপে লঙ্কাব পাৰ।

**T. H.** একে জাপে লঙ্কাব্ দ্যর্।

**T. E.** Eke jāpe lankār pār.

**L. E. T.** Falling on the shore of Lanka (Ceylon) by a simple leap.

**B. & N.** Great things can not be achieved by scanty labour.

**B. E. P.** No tree will fall at the first blow.

**P. A.** একে বুলী নাচনী,  
তাতে নাতিব বিয়া।

**T. H.** একে বুলী নাচনী, হাতে নাতিব্ বিয়া।

**T. E.** Eke buhri nāchani,  
tāte nātir biyā.

**L. E. T.** The old lady is restless with joy and now it is her grandchild's marriage.

**B. & N.** Merry people are all the merrier on festive occasions.

**P. A. P.** গাধীবতে ম'হব খুট।

**P. A.** একে মুখে ধান চিরা,  
একে মুখে চাউল চিরা।

**T. H.** একে মুখে ধান্ চিরা,  
একে মুখে চাউল্ চিরা।

**T. E.** Eke mukhe dhān chirā  
Eke mukhe chāul chirā.

**L. E. T.** Asking either for rice flakes or for corn flakes by the same mouth.

**B. & N.** To become content with contrary opposite things.

**P. A. P.** বাবতে। তকত হবিতে। তকত।

**B. E. P.** (i) If it rains—well, if it shines—well. (ii) He swims between two waters.

**P. A.** একে বনত দুটা বাঘ নাধাকে।

**T. H.** একে বনত দুটা বাঘ্ নাধাকে।

**T. E.** Ake banat dutā bāgh nādhake.

**L. E. T.** Two tigers will not live in the same jungle.

E. & N. Man is apt to differ in their opinion, so they have different interests. Hence it is not possible for two strong men to live together with common interest.

E. E. P. (i) Birds of prey do not flock together. (ii) Two of a trade seldom agree. (iii) Two dogs over one bone seldom agree.

L. E. T. A man is dreadfully afflicted with sorrow and the dog is also set on him.

E. & N. It is cruel to injure the weak.

P. A. P. কটা বাত কলা খাব।

E. S. P. ১। অবমানিত গণ্ডাখোঁচি কহোঁদে।  
২। দুকলি দুঃখের দবাধবন্দ, দ্বিতীক-  
দেও সমুদ্রবিরতি ॥

E. E. P. Add no injury to the grief-worn mind.

P. A. একে ইন্দুর গাঁত না বায়,  
ভাঙা কুলা নেজত মেবায়।

T. H. একে ইন্দুর গাঁত না বায়,  
ভাঙা কুলা নেজত মেবায়।

T. E. Ake indur gāṭat nājai,  
bhāṅgā kulā nejat merāi.

L. E. T. The rat is unable to pass through a hole, now it ties to its tail a broken winnowing fan.

E. & N. Never try to carry a load which is too heavy for you.

P. A. P. ঠেলি নিঙা নাই, দোলাত যায়।

E. S. P. অবমানিত খিড়া কণ্ঠে সমুদ্র বস্তু  
সম্ভব।

E. E. P. Make not thy tail broader than thy wings.

P. A. একে লাকে অর্গ চুর।

T. H. একে লাকে অর্গ চুর।

T. E. Ake lāphe swarga chuṛa.

L. E. T. Reaching the heavens by a leap.

E. & N. Great things can not be achieved with scanty labour.

P. A. P. আকাশত ধুতুৰী লগোরা।

E. S. P. প্রাচুর্য্যে কলি বস্তু তদ্ব্যবহি বাননঃ।

E. E. P. Casting beyond the moon.

P. A. একে মরে শোকে ভাপে,  
ভাব উপরি কুকুর জাপে।

T. H. একে মরে শোকে ভাপে,  
ভাব উপরি কুকুর জাপে।

T. E. Ake mare śoke tāpe,  
tār upari kukur jāpe.

P. A. এপাত তালে না বাজে।

T. H. এপাত তালে না বাজে।

T. E. Epāt tāle nābāje.

L. E. T. One cymbal does not produce any sound.

E. & N. A sound is produced when two bodies ( things ) strike against each other. Likewise a dispute can take place between two or more parties.

E. E. P. It takes two people to quarrel.

- P. A. একে পুহে জাব নাযায়।  
 T. H. একে পুহে জাব নাযায়।  
 T. E. Ake puhe jār najāi.  
 L. E. T. The winter does not vanish in one Puh ( cold month ).  
 E. & N. As passing away of one Puh (a cold month) does not mean that it will not come again, so the passing away of our troubled time does not mean that they can not come again. Hence we must not be swept away with joy even after sad events.  
 E. H. P. One swallow does not make a spring.

- P. A. এটা গক বাব, ওবে পথাৰে তাৰ।  
 T. H. এটা গক বাব, জোৰে পথাৰে তাৰ।  
 T. E. Eta garu jār ôre pathāre tār.  
 L. E. T. He who has got one cow has to roam about all the fields over in search of it.  
 E. & N. If a man has got more servants than one, normally none of them would take care of the master's things. Likewise he who has got a single cow, roams about unattended or uncared for.  
 E. H. P. He who has many servants has many thieves.

- P. A. এটাও শটা, শটাও এটা।  
 T. H. এটাও শটা, শটাও এটা।  
 T. E. Etāô s'ata s'atāô etā.

- L. E. T. One is a hundred, and a hundred is one.  
 E. & N. Hundred fools can not take a wise decision.  
 P. A. P. শিয়ালৰ জাক জাক গিহব এক।  
 E. S. P. বৰদেও গুণী গুণী, ন স্ব মুৰ্খা: দলমবি।  
 E. H. P. (i) Virtue prevails on vices.  
 (ii) Make good cheese if you make little.  
 P. A. এঠাইত বৰবে, এঠাইত উকবে।  
 T. H. এঠাইত বৰবে, এঠাইত উকবে।  
 T. E. Athait barashe, athait urashe.  
 L. E. T. Raining here and leaking there.  
 E. & N. Trying to associate two things that has no logical connection.

- P. A. P. ১। ঢেঁকীত মছে খালে,  
 উকত বৰ্কাৰালে।  
 ২। সদিয়াত বৰবে,  
 বামদিয়াত উকবে।  
 E. H. P. A hair of the dog that bites him.

- P. A. এতিয়া আহি ধুলা খুচৰি,  
 তেতিয়া নিব ডেনা মুছৰি।  
 T. H. এতিয়া আহি ধুলা খুচৰি,  
 তেতিয়া নিব ডেনা মুছৰি।  
 T. E. Atiā aoha dhula khuchari,  
 tetiā niba denā muchari.  
 L. E. T. Now you are pecking at the dust in a carefree manner, but before long you will be caught by the shoulder and snatched away.  
 E. & N. Irony of fate rules over our very existence. We feel, we

are safe and we are not aware that minister of death ready to pounce upon us is lying hidden near us.

M. E. P. (i) To throw the bucket after the rope. (ii) Blessings are not valued, till they are gone.

P. A. এনেও মৰেঁ, তেনেও মৰেঁ;  
বাপুৰ চুন খাইলৈ মৰেঁ।

T. H. দুখেজো মৰোঁ, তেখেজো মৰোঁ,  
বাপুৰ চুন খাই মৰোঁ।

T. E. Aneô marôn, teneô marôn;  
bāpur chun khais marôn.

L. E. T. I die in this way or the other way, let me rather die by eating Bapus lime. (Bapu—a Brahmin, a holy man)

M. & N. A man in dire circumstances will not dread the devil. A man in difficulties would face any distress. When death is certain, one seeks for better way of death.

E. S. P. রামাদপি হি মৰ্ত্যং, মৰ্ত্যং  
রাঘনাদপি;  
উমথোরপি মৰ্ত্যং বর রামাঘরাঘনাম্।

E. E. P. A drowning man catches at a razor (straw),

P. A. এৰি দি বেড়ি কান্দা।

T. H. এৰি দি বেড়ি কান্দা।

T. E. Eri di behri kāndā.

L. E. T. To let a thing go and then cry for it.

M. & N. Opportunities are often neglected but they are sought only when they are gone.

P. A. P. ডোনাকত হৰুৱাই আঁকাৰত বিচৰা।

P. A. এলাগীক মকবিবা হেলা,  
এলাগীকহে পাৰা বৰদুগৰ বেলা।

T. H. দুভাগিঙ্ নকৰিবা হেলা,  
দুভাগিঙ্হে পাৰা বৰদুগৰ বেলা।

L. E. T. Do not ignore the unloved one, it is she who will come to you in the rainy day.

E. & N. Do not neglect the poor or the weak: they will help you at the time of need.

E. S. P. ধ্রুৱ যন্তু: মৰেদ্বন্দ্বন্তু বিক্রমাস্নৈব  
জন্মতে।  
সমাহন্তু পুরন্দার্য: সহস্রকাল মৈনিক:॥

E. M. P. A lion needs a cat to save his mane from the rat.

P. A. এলেকৰ পেলেক  
কুকুৰা চোৱাৰ ভাগিনীয়েক।

T. H. এলেক্ পেলেক্, কুকুৰ্ বোবাৰ্  
ভাগিনীয়েক্।

T. E. Alekar pelek, kukura chōwār  
bhāginiek.

L. E. T. Nobody knows where he comes from. He claims to be the nephew of the officer who look after the live foul.

E. & N. One whose relationship is not recognised by the other or one who tries to establish relationship with another, with whom it is non-existent.



P. A. P. বহাব বহদৈ, ডিগাম্ব ডটৈ,  
শলভবিব আদোনি বাই ;  
তিনিও তিনিব গলত ধবি কান্দে,  
সম্ভব একোভাল নাই।

B. S. P. কাকর ঘবিবদ্বা।

P. A. এরাঁ সূতাৰ গাঠি।

T. H. ঘবাঁ সূতাৰ্ গাঠি।

T. E. Eṛwā sutār gāthi.

L. E. T. A tie of untwisted thread.

B. & N. The mighty are not over-  
powered by the weak.

B. E. P. (i) Weak minds are apt to  
corruption. (ii) A tie of  
spider's thread.

P. A. এণ জালুকৰ আগ।

T. H. ঘু জালুকৰ্ আগ্।

T. E. Eṣa jālukaṛ āg.

L. E. T. A hundred tips of the black  
pepper vine.

B. & N. A man of superb quality.

F. S. P. জ্ঞানসন্মতা।

B. E. P. A versatile genius.

P. A. এণ গক মাৰিলে বাঘৰো মৰণ।

T. H. ঘু গঘ মাৰিঙে বাঘৰো মৰন্।

T. E. Eṣa garu māṛile baḡharō  
maran.

L. E. T. A tiger gets killed after it has  
killed a hundred cows.

B. & N. Tyranny can not go on forever.

B. E. P. Too much zeal spoils all.

P. A. একলীয়া ভাব বব নোৱাৰি।

T. H. একলীয়া মাৰ্ বব নোৱাৰি।

T. E. Aphaliā bhār baba nōwāri.

L. E. T. Unbalanced weight can not be  
carried.

B. & N. As a man can not carry two  
things of unequal weight on a  
pole's ends, so sympathy for  
each other should be reciprocal.

B. E. P. Kindness can not lie on one  
side of the house.

P. A. এবাৰ বুঢ়ীয়ে লাঠি হেৰুৱাই  
পাৰি বহে।

T. H. ঘবাৰ্ বুঢ়ীয়ে কাঠি হেৰুৱাৰ্ পাৰি বহে।

T. E. Ebār buhriye lathi heruāy  
pāri bahe.

L. E. T. If an old woman loses her  
stick once, she sits upon it  
later.

B. & N. Becoming clever by sustain-  
ing loss.

B. E. P. (i) Wind in the face (adver-  
sity) makes a man wise. (ii)  
It is not permitted to blunder  
in war a second time. (iii) He  
is very wise who does not  
long persist in folly.

P. A. এবেলি সাপে খালে,  
দোৱা বেগি লেজুত ভয়।

T. H. ঘবেলি সাপে খালে দোৱা বেগি উজুত মৰ্।

T. E. Abeli shape khāle,  
dōwābēli lejut bhāi.

L. E. T. Once bitten by a snake, a  
second time one is afraid of  
a rope.

B. & N. A cheated man becomes cautious.

P. A. P. ୧ । ବସ ପୋବା ଗକରେ ବଡ଼ା ଦେବ  
ଦେଖିଲେ ଡରେ ।

୨ । ନକତେ ନାପେ ଧାହିରେ, ବେଟୁଲକେ  
ଓଞ୍ଚ ।

B. B. P. (i) A burnt child dreads a fire.  
(ii) He who is bitten by a snake dreads the end of a rope.

P. A. ଓଞ୍ଚ ଗହତ ହେ ବଡ଼ା ଲାଗେ ।

T. H. ଓଞ୍ଚ ଗହତ ହେ ବଡ଼ା ଲାଗେ ।

T. E. Okha gachat he batāh lage.

L. E. T. The wind beats on the tall tree.

B. & N. One must pay for leadership i. e., leadership is acquired by undergoing hardship.

P. A. P. ଆଗର ଗକ ନାପେ ଧାବ ।

E. S. P. ଶମୁଦ୍ରମାଧର ଚକ୍ର ଧରାଧର ।

B. B. P. (i) Uneasy lies the head, that wears a crown. (ii) A tall tree catches the gale.

P. A. ଓଞ୍ଚର ବାୟୁନକ ଶୁବି ଯେନ ଦେଖେ ।

T. H. ଓଞ୍ଚର ବାୟୁନକ ଶୁବି ଯେ ଦେଖେ ।

T. E. Ocharar bāmunak suri  
jen dekhe.

L. E. T. A Brahmin living nearby appears to be an apothecary.

B. & N. People seldom recognize the worth of a familiar neighbour. "Saints are hardly honoured in their own countries."

E. S. P. ଶରଣ ଶରଣାଦିନୀର ନାହିଁ ।

B. B. P. Familiarity breeds contempt.

P. A. ଓଜାଈ ବଜାଈ ସମାନ ।

T. H. ଓଜାଈ ବଜାଈ ସମାନ ।

T. E. Ojāi rajāi samān.

L. E. T. A physician and a king are of equal worth.

E. & N. As a king can protect people from danger, so a doctor protects a man from illness or death. Hence as saviours both are compared as equals.

P. A. ଓଜା ବଜା ନୋହୋବା ଦେଶ ।

T. H. ଓଜା ବଜା ନୋହୋବା ଦେଶ ।

T. E. Ojā rajā nōhōwā deś.

L. E. T. A land without a king and a physician.

I. & N. A backward place where amenities of civic life are absent.

P. A. P. ପାଞ୍ଚବ-ବନ୍ଧିତ ଦେଶ ।

F. S. P. ଧନିକ: ଓଜାବୋରାମା ନଦୀ ବିଭକ୍ତ

ପଞ୍ଚମ: ।

ଧନିକ: ନଦିବନ୍ଧିତ ଦେଶ ନ କାରଣ ॥

E. E. P. A backward tract.

P. A. ଓଜାବ ନାକତ ବସେ ଖୋରା ।

T. H. ଓଜାବ ନାକତ ବସେ ଖୋରା ।

T. E. Ojār nākat khare khōwā.

L. E. T. Ringworm on the doctor's nose.

E. & N. The addage refers to a person who is out to reform the character of others while he himself has many vices to be shaken off.

E. E. P. (i) The skilful are sometimes over-reached. (ii) Physician, cure thyself.

P. A. ଓଠ କାଟି ଓଠ ବଢ଼ା କବା ।

T. H. ଓଠ କାଟି ଓଠ ବଢ଼ା କବା ।

T. E. Oth kati oth rangā karā.

L. E. T. To cut the lip and to make the face red.

E. & N. To make a show at the cost of everything.

P. A. P. ବେଟାବ କାମ କାଟି ଖିନ୍ନା କବା ।

E. E. P. Scald not thy lips with another man's porridge.

P. A. ଓଠ ଚେପିଲେ ମିଆଁ ଓଲାର ।

T. H. ଓଠ ବେପି ଯିଆଁ ଓଜାବ ।

T. E. Oth chepile piāh ôlai.

L. E. T. Press the lips and mother's milk will come out.

E. & N. Too young to be entrusted with responsible job.

E. S. P. ନାବାଳକା ।

E. E. P. Mother's darlings are but milksop heroes.

P. A. ଓଠତ ଘା, ଡାହି ଖବୁ ଓଜା ।

T. H. ଓଠତ ଘା, ଡାହି ଖବୁ ଓଜା ।

T. E. Onthat ghā, bhāi saur ôjā.

L. E. T. Sore in the lip though the husband's elder brother is a physician.

E. & N. There is no use of possessing good things if you can not use them. What is the use of

having a doctor in the husband's elder brother to a younger brother's wife suffering from sore in the lip as the latter can not expose her face to the former.

P. A. P. ନାବାଳେବ ଗାହି ଦୋରେ ଯୋବ ନାମ

ହୁଏକୌଷ ।

E. S. P. ଦୁରକାନ୍ଧା ବା ଦାନ୍ଧିଆ ପରହରଣ ଗର୍ଜ ।  
କାର୍ଯ୍ୟକାତ ନ ହା ବିଦ୍ୟା କାର୍ଯ୍ୟକାତ ନା

ପରହର ।

E. E. P. (i) A crown is no cure for the headache. (ii) Music will not cure a toothache.

P. A. ଓପାଜି ଗୋଟି ଭାତ ଗିଲା ।

T. H. ଓପାଜି ଗୋଟି ଭାତ ଗିଲା ।

T. E. Opaji gôt bhāt gilā.

L. E. T. A baby at birth swallowing solid rice.

E. & N. A novice can not master an art all at once.

P. A. P. କ ନୋବୋଲୋତେ ବହାବଲୀ ପଡ଼େ ।

E. S. P. ଜନ୍ମନ୍ତି ମୁହାଁ ଗୁଣବିହୀନା ।

E. E. P. No one is born a master.

P. A. ଓବେ ବାତି ଗାହି ଖେନ୍ଦି (ଜାଗି)

ଦାୟୁବି ହଲ ଏଡ଼ା ।

T. H. ଓବେ ବାତି ଗାହି ଖେନ୍ଦି ଦାୟୁବି

ହଲ ଏଡ଼ା ।

T. E. Ore rāti gai dhen di (jagi) dāmuri hal etā.

L. E. T. The cow laboured for the whole night but produced only one calf.

E. & N. Fussy people make great show to do little things.

P. A. P. ବଡ଼ ଗର୍ଜେ ଓଡ଼ ନବର୍ଷ ।

E. S. P. ବହାବନ୍ଧେ କହୁ କିଆ ।

E. E. P. (i) Much ado about nothing.  
(ii) He has hard work who has nothing to do.

P. A. ଓଡ଼ା ନିନ୍ଦେ କୋରା,  
କୋରା ନିନ୍ଦେ ଭେଦେଲୀ ଯୋରା ।

T. H. ଓରା ନିନ୍ଦେ କୋରା,  
କୋରା ନିନ୍ଦେ ଭେଦେଲୀ ଯୋରା ।

T. E. Owā ninde kōwā,  
Kōwā ninde bhedeli mōwā.

L. E. T. Owā decries the crow, the crow in its turn decries bhedeli-mōa (a kind of small fish). The Puthi & Khaliha (different kind of fishes) decrie the Mōa fish.

F. & N. One inferior is apt to decry another inferior thing. One mean fellow is apt to cavil at another mean fellow. A cynic sees the dark side only.

P. A. P. ଧାଲେ ଧିଡ଼ିକ ହାଟେ ।

E. S. P. ପରବନ୍ତୁ ଜାକା: କଳିହୋକାଳି ।

E. E. P. Pot calling the kettle black. A carper will cavil at anything.

P. A. କଥାତେ ଚାଉଳ ମିଳିଜେ ।

T. H. କଥାତେ ଚାଉଳ୍ ମିଳିଜେ ।

T. E. Kathāte chaul nisije.

L. E. T. Rice will not boil on words.

E. & N. Without work, mere words can bring us nothing.

P. A. P. କୁହୁତେ କଲ ନପଟେ ।

E. S. P. ଉପମେନ ହି ଶିଷ୍ୟାନ୍ତି କାହ୍ୟାନ୍ତି ନ  
ମନୋବଧେ ।

E. E. P. (i) My dame fed hens on thanks, but they laid no eggs.  
(ii) Fair words butter no parsnips. (iii) Mere wishes are bonny fishes.

P. A. କଥାତ କାନ୍ ଦିବା, କାନ୍ତ କଥା  
ନିଦିବା ।

T. H. କଥାତ୍ କାନ୍ ଦିବା, କାନ୍ତ କଥା  
ନିଦିବା ।

T. E. Kathāt kān dibā, kānat kathā nidibā.

L. E. T. Give your ear to words but do not give your words to ears.

E. & N. Speak less, but give patient hearing to your fellow-men.

E. E. P. (i) Lend your ears to all but words to few. (ii) Wise men have long ears but short tongues.

P. A. କଥାବ କି ଦିନ ବାଡ଼ି ?

T. H. କଥାବ କି ଦିନ୍ ରାତି ?

T. E. Kanār ki din rāti ?

L. E. T. What is day and what is night to the blind ?

E. & N. A blind man can not differentiate between light and darkness, so day and night are same to him. Likewise the unwise can not discriminate between right and wrong.

E. S. P. କୌକ୍ୟାନ୍ତ୍ୟା: ବିହିମନ୍ତ ବର୍ଣ୍ଣା: କି  
କାହ୍ୟାନ୍ତି ?

E. E. P. (i) A blind man should not be the judge of colors. (ii) Day and night are alike to a blind.

E. S. P. अण्डमुखाद्यते ईला ।  
मकदासेन मुञ्चते ॥

E. E. P. (i) One beats the bush, another has the hare. (ii) Asses fetch the oats and horses eat them.

P. A. कण कुजा डेङ्गुर, ई तिमि  
हाबामर लेङ्गुर ।

P. A. कलह चाई काण, नरा चाई धान ।

T. H. कणा कुजा मेङ्गुर, ई तिमि हारामर  
डेङ्गुर ।

T. H. कलह् बाह काण्, नरा बाह् बाण् ।

T. E. Kalah chāi kān, narā chāi dhān.

T. E. Kana kuja bhengur, etini hārāmar lengur.

L. E. T. Know the pot by the edge of of its mouth and know the harvest by the straw left in the field.

L. E. T. The Blind, the hunchback and the cripples are the devil's tail.

E. & N. One can judge the quality of a pot by looking at the workmanship of the rim, ( edge of its mouth ). Likewise one can make an estimate of the crop by the straw left in the field.

E. & N. For physical infirmity the cripples generally use their intellect most. It is generally found that these people's minds are full of bad designs.

E. S. P. बन्नाः बहु पाषिकाः ।

E. S. P. फलेन परीक्षयते ।

E. E. P. Cripples are better schemers than walkers.

E. E. P. (i) As you sow, so shall you reap. (ii) Muddy spring muddy stream.

P. A. कणि पावे हाँहे, खान्न  
भकतदाहे ।

P. A. कला मेघत बिजुली बिबिङ्गे ।

T. H. कणि पारे हाँहे, खान्न भकतदाहे ।

T. H. कला मेघत् बिजुली बिबिङ्गे ।

T. E. Kani pare hañhe, khāi bhakat dāhe.

T. E. Kalā meghat bijulee biringe.

L. E. T. Lightning flashes in black clouds.

L. E. T. The duck lays eggs and Bhakatdah eats them.

E. & N. All black things are not bad.

E. & N. There are things earned by one and enjoyed by others.

E. E. P. (i) I am black but I am not devil. (ii) Out of evil cometh good.

P. A. P. हापाई आने ठिबी, बोन्ना उपवडे  
गिबि ।

- P. A. कवि धरि गावीया नाम ।  
 T. H. करि धरि गारीया नाम् ।  
 T. E. Kari dhari gāriya nām.  
 L. E. T. After such hard work one is named sloth.  
 E. & N. Human nature is ungrateful.  
 E. E. P. (i) Ingratitude is the world's reward. (ii) He has worked for the king of Prussia. (iii) He is a fool who empties his purse to fill another's.

- P. A. कदम्ब फुलीया मुर ।  
 T. H. कदम्ब फुलीया मुर ।  
 T. E. Kadam phuliya mur.  
 L. E. T. A head of the colour of the Kadam flower.  
 E. & N. The florets over the ball of the 'Kadamb' flower are white in color. Grey hair on a human head is compared to it.  
 E. E. P. Grey hairs.

- P. A. कर्तुं महादेव्, आटेन डाङ्गल जाडे ।  
 T. H. कर्जो महादेव्, आवे माङ्गल काड ।  
 T. E. Kaṛṇ Mahādev, āne bhāṅgā lāu.  
 L. E. T. I speak of Mahadeu, he brings a broken shell of gourd.  
 E. & N. When one speaks of one thing the other speaks of another thing. This happens when the interest of one differs from that of the other.  
 E. E. P. (i) Do not talk Arabic when at the house of a Moor. (ii)

I talk of chalk and you of cheese.

- P. A. कमारव दिम् दिम् बनियाव काजि,  
 माछुरेव रो-चिडल हाटे हाटे पाजि ।  
 T. H. कमार् दिम् दिम् बनियार् काजि,  
 माछुर् रौ-चित्त हाटे हाटे पाजि ।  
 T. E. Kamārār dim dim baniyār  
 māchueir rou-chital hāte hāte  
 pāji.

- L. E. T. The blacksmith promises "I will give it." The goldsmith promises on the morrow. The fisherman promises *rou* and *chital* (big good fishes) to be delivered immediately.  
 E. & N. These people can not keep their promises; yet they have got to make false promises to satisfy their customers.  
 E. E. P. (i) A thousand probabilities do not make one truth. (ii) Today must borrow nothing of tomorrow.

- P. A. कपालव सिन्दूर अक्षय हङ्क ।  
 T. H. कपाळर् सिन्दुर् अक्षय् हङ्को ।  
 T. E. Kapālar Sindur akshay haṅwk.  
 L. E. T. Let the vermillion spot on the forehead go on for ever.  
 E. & N. Never to become a widow. The vermillion spot on the forehead of the Hindu ladies indicate that their husbands

are alive. It has become a form of blessing to women . referring vermillion.

P. A. কণাথ লাখুটি ।

T. H. কনার্ লাখুটি ।

T. E. Kanār lakhuti.

L. E. T. The blindman's staff.

F. & N. The most essential thing for the blind is his pole by which he can feel his way. Without it he is helpless. The last thing on which one depends.

P. A. কণাইও জানে ।

T. H. কণাহুণো জানে ।

T. E. Kanaiō jane.

L. E. T. Even the blind knows.

E. & N. Easy to be understood.

E. E. P. Even a blind man can perceive it.

P. A. কলীয়া দাঁতাই আর্জে,  
ধলা দাঁতাই খায় ।

T. H. কলীয়া দাঁতায় আর্জ,  
ধলা দাঁতায় খায় ।

T. E. Kalīa dāntāi arje, dhālā dāntāi khāi.

L. E. T. The black-toothed earns and the white-toothed eats.

E. & N. Labourers earn for the rich.

P. A. P. ১। কপি পাবে হাঁহে, খায় ভকতদাহে ।

২। হাশাই আনে ভিষী বোন্না  
ওশবতে গিবি ।

E. S. P. অশ্বখুলাতে হাঁহা,  
মকদালেয় খুলাতে ।

E. E. P. (i) One beats the bush, another has the hare. (ii) Asses fetch the oats and the horses eat them.

P. A. কণা কুরাক পতান দি তাঁড়ে ।

T. H. কণা কুরাক্ পতান্ দি মাঁড়ে ।

T. E. Kanā kukurāk patān di bhāṇre.

L. E. T. A blind cock is cheated by giving husk to eat.

E. & N. To the blind, give white, black or red—all the same.

[ Ignorant persons are cheated by the intelligent ones by not remunerating properly ].

E. E. P. He who gets nothing must be content with anything.

P. A. কঁকাল ভগা বিড়ালী গোসাই  
ঘবত শৌতে,  
গোন্ধোরা মুখখন গাখীরেদি  
ঘোরে ।

T. H. কঁকাল্ ভগা বিড়ালী গোসাই ঘবৎ  
ঘোরে,  
গোন্ধোরা মুখখন্ গাখীরেদি ঘোরে ।

T. E. Kāṅkal bhagā birālī gōsain gharat sōwe, gondhōwā mukkhkan gākhirere dhōwe.

L. E. T. The cat which broke its waist sleeps in the temple, he washes foul-scented mouth with milk.

E. & N. The best of things are desired by the useless or weak men.

P. A P ১। গতিরাই নির্ভতা নাই দোলাত  
যায়।

২। টানি নির্ভতা নাই দোলাত যায়।

E S P বিদ্বান্ কৃত্যনো ন কনোতি গর্ভান্ ।  
অবশ্যি মৃদাস্তু গুলোবিদ্বীনাঃ ॥

E E P He who lags most longs most

P. A কথাত কথা বাঢ়ে,  
মথনিত বাঢ়ে ঘিঁউ।

T. H কথায় কথা বাড়়ে,  
মথনিয় বাড়়ে ঘিঁউ।

T E Kathāt kathā bāhre,  
Mathānit bāhre gheu

L E T Words produce more words  
Stirring produces more ghee

M. & N Altercation or exchange of  
words is never-ending and lasts  
till the doomsday but without  
fruit Whereas hard and  
sincere labour brings forth  
elixir

E E P Words beget words

P. A কমায়ে কি জানে দুখিতর লো,  
যমে কি জানে বারীব

একেটি পো !

T. H কমারি কি জানে দুখিতর লো,  
যমে কি জানে বারীব একেটি পো !

T E Kamāre ki jāne dukhitar lō,  
Yame ki jāne bārīb ē'ke'ti pō.

L. E. T. The blacksmith does not care  
for the poor man's iron, death  
does not care for the only son  
of a widow.

M. & N. A blacksmith is said to steal  
iron indiscriminately of rich

or poor He never pauses to  
think that it is wrong to steal  
iron of the poor man Like-  
wise, death kills men without  
any discrimination.

E S P কা কল পরিষদ্বা ।

F E P He (Death) has not so much  
sympathy as to spare the life  
of an only son. Death is a  
black camel that kneels at  
every man's door.

P A কবিব নোরাবাব বব কথা,  
খাব নোরাবাব বব হাঠা।

T H কবিব নোরাবাব বব কথা,  
খাব নোরাবাব বব হাঠা।

T E Kariba nōārār bar kathā  
Khāba nōw rār bar hāthā

L E T The little-door is a big talker  
The little eater seeks the big  
ladle

M & N Inefficient people talk big

P A P ১। ক নোবোলোতে বড়াইলী পড়ে।

২। শাক বাকিব নোরাবে, তোজ  
বাকিব লবে।

E S P মুদ্রেন মার্জিত জগৎ।

E E P An idle tongue is never idle

P. A. কণ কঠিয়া মাঝ।

T. H. কন্ কঠিয়া মাঝ।

T. E. Kān kathīā māṛā.

L. E. T. To kill by guile and speech.

M. & N. Utter destruction.

P. A. P. আত্মবে গোবাই উকল।



**B. S. P. भष्मीभूतं सूत्रम् ।**

**E. E. P. To root out.**

P. A.      କଥା ବୁଝିଦେ ବଡ଼ାହି ।

T. H. कथा पुलिडे बसाह ।

Т. Е.      Kathā bulile batāh.

**L. E. T. Words spread in the air.**

L. & N. It means that as soon as you utter a word it loses its secrecy.

E. E. P. (i) Walls have ears. (ii)  
There are omens in the air.

P. A.      କଟକ ମାତୃକା ମାଳୀ ।

**T. H. कशुर पातर पानी ।**

т. е. Касир пăтар пăни.

L. E. T. The water on the *arum* leaf.

**E. & N.** It refers to things uncertain and unstable.

**E. S. P. नहिनीदुगत अलमति तदलम् ।**

**P. A.**      **কণা পোষ নাম পদ্মলোচন ।**

T. H. कणा पोर नाम पद्मलोचन ।

Т. Е.      Kanā pōr nām Padmalōcān.

L. E. T. The blind son's name is padmalóchan.

**E. & N.** A child is always beautiful in the eye of its parents. Thus the parents might name their son Padmaleshan (lotus-eyed) even if he is blind. In a word, ~~the~~ <sup>the</sup> fruits of those whom we love.

१. २. ३. ४. ५. ६. ७. ८. ९. १०. ११. १२. १३. १४. १५. १६. १७. १८. १९. २०. २१. २२. २३. २४. २५. २६. २७. २८. २९. ३०. ३१. ३२. ३३. ३४. ३५. ३६. ३७. ३८. ३९. ४०. ४१. ४२. ४३. ४४. ४५. ४६. ४७. ४८. ४९. ५०. ५१. ५२. ५३. ५४. ५५. ५६. ५७. ५८. ५९. ६०. ६१. ६२. ६३. ६४. ६५. ६६. ६७. ६८. ६९. ७०. ७१. ७२. ७३. ७४. ७५. ७६. ७७. ७८. ७९. ८०. ८१. ८२. ८३. ८४. ८५. ८६. ८७. ८८. ८९. ९०. ९१. ९२. ९३. ९४. ९५. ९६. ९७. ९८. ९९. १००.

**E. E. P.** Every bird thinks its own nest beautiful. (ii) An ass is beautiful to an ass and a pig to a pig.

P. A.      କମଳର ଘାସ ଭରିତ ମେଲୋରା ।

T. H. कपालरु घाम भरित् पेलोबा ।

१. ६. Kapālar ghām bharit pelōwa.

L. E. T. To drop one's sweat of the brow on the feet.

**E. & N.** When a man does hard work he gets sweat in his brow. It means honest and hard work.

E. E. P. By the sweat of the brow.

P. A.      ক নোবোলে'তে বজ্রাঘলী পড়ে ।

T. H. क नोषोलोते रसावली पडे ।

T. B. Ka nóbólónte Ratnāwali  
pahre.

L. E. T. He who can not utter the letter 'ka' dares to read Ratnavali ( a grammar ).

r & n. It is one thing to talk of big things and another thing to work it out.

P. A. P. শাক বাড়িব নোহাৰে, ভোজ বাড়িব  
লৰে।

E. S. P. सम्पूर्ण कुम्भो न करोति शब्दं ।  
अर्धोचटो घोरमुपैति शब्दम् ॥

**E. E. P.** There is a long road between  
saying and doing. Empty  
vessel sounds most.

P. A.      কাব থাওঁ কাব জওঁ দোভাগ  
                     বাতি ঘৰ নাপাওঁ।

T. H. कार् खान्जो कार् खान्जो दोभाग् राति  
घर जायान्जो ।

- T. E. Kār khāṇ kār laṇ dōbhāg  
rāti ghar nāpāṇ.
- L. E. T. Of whom do I eat or wear that  
I do not reach home before  
midnight?
- E. & N. One who struggles hard does  
not depend upon others.
- E. F. P. Stirring spirits live alone.
- 
- P. A. কালিৰ লৰাই পৰাহিৰ গীত গায়।  
T. H. কালিৰ্ লৰাহ্ পৰাহিৰ্ গীত্ গায়।  
T. E. Kālir larāi parahir geet gāi.  
L. E. T. The boy of yesterday sings of  
the day ahead.  
E. & N. Shallow wits can not go deep  
down into a thing as they  
have no deep insight. So they  
are apt to decry at things that  
they can not understand or  
conceive.  
P. A. P. শাক্তকৈ জীয়েক কালী, ঢেকী-  
বোৰাবে বটে পাজী।  
E. S. P. জলবলি মূঢ়াস্তু গুণৈশ্বৰীনাঃ।  
E. E. P. (i) Shallow wits censure  
everything that is beyond  
their conception. (ii) Shallow  
streams make most din.
- 
- P. A. কাটী কাণ চুলিবে চাকৈ।  
T. H. কাটা কান্ চুলিৰে চাকৈ।  
T. E. Kātā kān culire dhāke.  
L. E. T. One hides one's torn ear  
under the hair.  
E. & N. To put a good face on the  
matter. To hide one's weak-  
ness.
- E. E. P. A fair face may hide a foul  
heart.
- 
- P. A. কানীয়াৰ খোলা, ভকতৰ মাজ।  
T. H. কানীয়াৰ্ খোলা, ভকতৰ্ মাজ।  
T. E. Kāniyār khōlā bhakatar mālā.  
L. E. T. The frying pan to the opium-  
eater and the counting beads  
to a Bhakat.  
E. & N. The dearest thing to a person.  
The opium-eater loves his fry-  
ing pan the most. The devote  
too loves his counting beads  
the most.  
E. E. P. Shirt and sleeve to each other.
- 
- P. A. কাতি মহীয়া কুকুৰ।  
T. H. কাতি মহীয়া কুকুৰ।  
T. E. Kāti mahiyā kukur.  
L. E. T. A dog in the month of K'ati  
(Kartik).  
E. & N. The month Kartik is the usual  
mating season of the dogs  
when they become jealous and  
peevish. Hence the compari-  
son of bad temper.  
E. E. P. A short-tempered man.
- 
- P. A. কাটী ঘাত কলা খাব।  
T. H. কাটা ঘাত্ কলা খাব্।  
T. E. Kātā ghāt kalā khāb.  
L. E. T. Alkali in a cut wound.  
E. & N. Alkali salt irritates a sore or  
wound. The proverb means:  
injuring a man in affliction  
by harsh words or otherwise.

P. A. P. একে ববে শোকে তাপে,  
তাৰ উপৰি কুৰুৰ জাণে ।

E. S. P. ১। অবনবরো गच्छन्नापरि स्फोटः ।  
২। एकस्य दुःखस्य न बाधयन्तं द्वितीय  
मेकं समुपस्थितं मे ॥

E. E. P. Adding insult to injury.

P. A. কাউবীৰ বাঁহত কুলিৰ ডিমা ।

T. H. কাউবীৰ বাঁহত কুলিৰ ডিমা ।

T. E. Kaurir bāṇhat kulir dimā.

L. E. T. A cuckoo's egg in a crow's nest.

E. & N. A cuckoo lays eggs in a crow's nest to avoid the trouble of hatching and rearing up the younglings. Both the birds' eggs look alike as well as the younglings. The eyes of the cuckoo are red, so the youngling of the cuckoo would not open their eyes before they can fly. The crows get cheated this way having had to work for the cuckoos.

P. A. P. বাণৰ দবত ঘোং ।

P. A. কাটিবৰ ছাগল কি সানি কি মঙ্গল ।

T. H. কাটিবৰ ছাগল কি সানি কি মঙ্গল ।

T. E. Katibar chāgal ki sāni ki  
mangal.

L. E. T. Tuesday and Saturday are same to a goat which is going to be slaughtered.

E. & N. When we decide to do a thing it is useless to wait for good

time. We should not be vacillating.

E. E. P. Take time by the forelock.

P. A. কালীপূজা ঘৰে ঘৰে  
সালাগ্রাম সুকাই মৰে ।

T. H. কালীপূজা ঘৰে ঘৰে সালাগ্রাম সুকাই মৰে ।

T. E. Kālī puja ghare ghare  
śālagrām sūkai mare.

L. E. T. In every house Kalipuja is performed, though the Śālagrām has to fast.

E. & N. The Goddess Kali is a symbol of terror and power, so she is worshipped by all. Śālagrām is the symbol of Vishnu (Love) so he is not feared. People are afraid of the strong and fearless of the harmless.

P. A. P. শক্তৰ ভক্ত নবমৰ যম ।

E. S. P. अक्षतोपद्रवः कश्चिन्महानपि न पूज्यते ।  
अर्द्धबलिनः नराः नागं न साह्यं न  
गजादिकम् ॥

E. E. P. (i) Submissive to the strong and imperious to the weak.  
(ii) Every weak man has always his tyrant.

P. A. কাণৰ পোকা কাড়া ।

T. H. কাণৰ পোকা কাড়া ।

T. E. Kānar pōkā kāṛā.

L. E. T. He pests the ear.

E. & N. Taxing one's patience by talking nonsense.

E. E. P. (i) A pest. (ii) A prat.

- P. A. কাউবীলৈ সোণৰ কাঁড় ।  
 T. H. काउरीके सोनर काँड़ ।  
 T. E. Kāurilai sōnar kāṇr.  
 L. E. T. Golden arrow to kill a crow.  
 E. & N. Divising expensive means to achieve unworthy ends.  
 P. A. P. বেজিব জলঙা বনে কুঠাবৰ জলঙা  
 নহনে ।  
 E. S. P. অববল ইমোৰ্ণটু হাটুসিঙল ।  
 E. E. P. (i) To break the butterfly under a wheel. (ii) Never throw a hen's egg at a sparrow.

- P. A. কান্দিবৰ পৰ পেমাওঁতে  
 (কেঁকুৰা) বায় ।  
 T. H. कान्दिबर् पर पैमाओँति (केँकुरा) बाय् ।  
 T. E. Kāndibar par pemaōnte  
 (phekurā) jai.  
 L. E. T. The time for crying passed in sobbing.  
 E. & N. Wasting the opportune moment and repenting for it afterwards.  
 E. E. P. Blessings are not valued till they are gone.

- P. A. কাঠে কাঠে পৰা ।  
 T. H. काठे काठे परा ।  
 T. E. Kāthe kāthe parā.  
 L. E. T. A piece of wood falling on another. (Wood for wood)  
 E. & N. To meet on equal footing.  
 E. S. P. যোগ্য যোগ্যেৰ যোগ্যেৰ ।  
 E. E. P. Ability seeks ability.

- P. A. কাকো পৰে, ভালো নৰে ।  
 T. H. कको परे, ताळो नरे ।  
 T. E. Kākó pare, taló sare.  
 L. E. T. The crow sits and the palm fruit drops.  
 E. & N. The presence of the one is coincident with the happening of the other.  
 P. A. P. অতিথিও বল, চাউলো সিঁজিল ।  
 E. S. P. কাকতাজীঘৰ ।  
 P. A. কাণ কটা ওলগণি ।  
 T. H. कान कटा ओलगणि ।  
 T. E. Kan katā ōlagani.  
 L. E. T. Payment for the cutting off of one's ear.  
 E. & N. Doubly punished. Eye for eye and tooth for tooth was the rule of the middle ages. The convict who had to lose an ear had to pay himself for cutting it away. Losing both ways.  
 E. E. P. (i) It is hard to suffer wrong and pay for it too. (ii) Doubly punished.

- P. A. কাউবীলৈ কাউবীৰ মজহ নাখান্ন ।  
 T. H. काउरीके काउरीर् मजह नाखान्न ।  
 T. E. Kāurie kāurir mangah  
 nakhāi.  
 L. E. T. A crow will not eat the flesh of another crow.  
 E. & N. An offender will always support an offender; they will not go against each other.

E. S. P. জাজারী পরো ব্রীতি: ।

E. E. P. One crow does not peck out another's eye.

P. A. কাটা বি কাটা বেপা কিয় ?

T. H. কাটা বি কাটা ইয়া কিয় ?

T. E. Kāta ji kātā repā kiya ?

L. E. T. Cut if you would but why painfully ?

E. & N. Why injure the afflicted ?

P. A. P. কটা বাত কলা বাব ।

E. S. P. দুকল দুঃখল ন বাবদন্ত,  
দ্বিতীয়দেহ সমুপস্থিত মে ।

E. E. P. Do not injure the afflicted mind.

P. A. কাক কম কোনে পতিয়াব ?  
বাক কম লিয়ে বটিয়াব ।

T. H. কাক্ কম্ কৌই পতিয়াব ?  
বাক্ কম্ লিয়ে বটিয়াব ।

T. E. Kāk kam kōno patiāba ?  
Jāko kam sie batiāba.

L. E. T. Whom shall I tell ? He whom I shall tell will vomit out.

E. & N. People generally do not like to understand or to share the joys and sorrows of others.

E. E. P. All truths are not to be told at all times.

P. A. কার্য্যব বুজিয়া ভাও  
ছাংবো পখালে পাও ।

T. H. কার্য্যব্ বুজিয়া মাজো, ভাগরো পখাউ  
বাজো ।

T. E. Kārjyor bujiyā bhaō,  
chagarō pakhalē paō.

L. E. T. Wash the goat's foot according to the need of the situation.

F. & N. The Hindus on certain occasion wash the legs of the cow considering it sacred, but never wash the legs of a goat. One has got to wash goats' legs to achieve particular purpose, as a means to an end. Hence, acting according to necessity.

P. A. P. যেতিয়া বি কথা কবিয়া সাব ।  
কানি কথা পেলাই যোগী ববা ভাব ॥

E. S. P. ১ । মণ্ডো: জাঁদি মাজাঁর জ্বালাদানা-  
নিবজ্জো ।  
২ । মণ্ডোবি মল্লজাঁর লীখ লেখি-  
নিবজ্জো ॥

E. E. P. Behave as Romans while at Rome.

P. A. কাণ কাটা কুকুর ।

T. H. কান্ কাটা কুকুৰ্ ।

T. E. Kān kātā kukur.

I. E. T. A dog with an ear cut off.

F. & N. A dog dreads its master who cuts its ear. People also dread their fellowmen as they suffer at their hands.

E. E. P. Implicit obedience.

P. A. কালব কুটিল গতি ।

T. H. কালব্ কুটিজ্ গতি ।

T. E. Kalar kutil gati.

L. E. T. The crooked way of the times.

E. & N. Times will not go straight with any one i.e., no one has even times throughout life. One has got to taste the joys and sorrows of life.

E. S. P. কাকল ভুড়িকা গরি :

E. & N. (i) Oh ! the times. Oh ! the manners. (ii) Nature is beyond all teachings.

P. A. কাহি গায়েল টানে ।

T. H. কাতি গায়ে দানে ।

T. E. Kachi galai tane.

L. E. T. The sickle is pulled towards the body.

E. & N. People look to their own interest first.

P. A. P. দুর্ব্বল বেলিকা হব শিং ঠাক (পোন) ।

T. H. কামী স্ত্রী পরবতি ।

E. E. P. Nothing is unfair in love and war.

A. কাচিং কাচিং ব্যভিচারী,  
হাস্তি বৃথে যথা দাড়ি ।

T. H. কাচিৎ কাচিৎ ব্যভিচারী,  
জাগীৎ মুখে যথা দাড়ি ।

T. E. Kachit kachit byabhichari,  
Chagir mukhe jatha dahri.

L. E. T. Sometimes there are exceptions to general rules as we find beard in the face of a she-goat.

E. & N. There are exceptions to every rule.

E. E. P. There are exceptions to prove a rule.

P. A. কান্দিলেহে কল পায় ।

T. H. কান্দিছে কল বায় ।

T. E. Kandilehe kal pai.

L. E. T. It is crying that secures the banana.

E. & N. He who can not place his case properly goes unattended.

E. S. P. অন্ন বিনা স্ত্রী ন ভক্ষ্যতে ।

E. E. P. Representation receives remedies.

P. A. কাণত বিলা, পিঠিত কুলা,  
বি বোলা তাকে বোলা ।

T. H. কানত খিলা, পিঠিত কুলা,  
বি বোলা তাকে বোলা ।

T. E. Kanat khila, pithit kula,  
ji bola take bola.

L. E. T. A plug in the ear, a winning fan on the back, say what you would.

E. & N. One who is thick-skinned would not mind any abuses. So he will pay a deaf ear to all good advices.

E. E. P. (i) Proof against beating or scolding. (ii) Give me a roast meat and beat me with the smite.

P. A. কাটিলেও তেজ নোহোতা ।

T. H. কাটিলেও তেজ নোহোতা ।

T. E. Katileo tej nohota.

L. E. T. He will not bleed even if he is cut.

E. & N. A miser.

- P. A. P. আঙুলিৰ বাজে শাৰী বসবকা।  
B. E. P. (i) A close-fisted man. (ii) Mobs and misers live in their graves.

- P. A. কাণে কাণ মাৰি সাৰে।  
T. H. কাণে কাণ মাৰি সাৰে।  
T. E. Kāne kān māri sāre.  
L. E. T. Get saved by a narrow margin.  
B. & N. Escape by a hair-breath.  
B. E. P. A narrow escapo.

- P. A. কাৰ দিন, কাৰ ৰাতি।  
T. H. কাৰ দিন কাৰ ৰাতি।  
T. E. Kar din kār rāti.  
L. E. T. Whose day and whose night!  
B. & N. One who is indifferent to his environment.  
B. E. P. Who cares for the sun or the moon.

- P. A. কাকো কেৱে নোবোলে কাকা,  
আটাইবোৰে ডাঙি চুলি পকা।  
T. H. কাকো কেৱে নোবোলে কাকা,  
জাৱাহৰে ডাঙি শুভি পকা।  
T. E. Kakō kewe nobōle kākā,  
Ātāire dhri culi pakā.  
L. E. T. All of them have grey hair,  
none will call the other an  
elder brother.  
B. & N. When everybody claims equality,  
there will be none to do  
the work.  
P. A. P. আটাইবোৰে ডাঙি চুলি পকা,  
কাকো কেৱে নোবোলে ককা।

3. B. P. I stout you stout who will carry the dirt out? If I am master and you are master who will drive the asses?

- P. A. কাকো হৰি কৃপা কৰন্ত,  
কাকো নকৰন্ত।  
T. H. কাকো হৰি কৃপা কৰন্ত, কাকো নকৰন্ত।  
T. E. Kakō hari kripā karanta,  
kakō nakaranta.  
L. E. T. Hari (God) favours some,  
disfavours others.  
B. & N. Favouritism.  
P. A. P. কোনো কোনোৰ কোনো বোকোচাৰ।  
B. S. P. যি বল হুৰি নহি লক্ষ্য হুৰি।  
B. E. P. Fortune favours some and disfavours others.

- P. A. কালে চুলি চুলে।  
T. H. কালে শুভি শুভে।  
T. E. Kāle chuli chule.  
L. E. T. Kal has touched his hair.  
B. & N. In the past people wore long hair and when one had got to be punished they were generally caught by the hair, Hence the analogy of touching the hair by Kāl (God of death) means that one is in approaching danger.  
B. S. P. যুৱীত হুৰ কেৱে শুভুনা ঘৰ্মমাৰোহ।  
B. E. P. (i) A danger over hanging.  
(ii) He is on the verge of ruin. (iii) Death is at his door.

- P. A. কাইয় দেখা কান্দ দেখেখা।  
 T. H. কাইয় দেখা কান্দ দেখেখা।  
 T. E. Kāim dekha, fan nedekhā.  
 L. E. T. He sees the Kām (a kind of blue bird) but does not see the trap.  
 E. & N. Kam is a bird of light blue color and red bills which live in the marshes. It is sometime caught by laying traps in which an unmindful man gets entangled who looks for the bird alone. Unmindful people land into trouble.

P. A. P. আগ ভবি চাই পিছ ভবি পেলাব।

E. S. P. ভবাং খিন্তবে প্রাঙ্গ;  
 জবাংখাখি খিন্তবে।

E. P. A bad dog never sees the wolf. Whoso considers the world well, must allow he has never seen a better.

P. A. কাঠহাঁহি হাঁহা।

T. H. কাঠহাঁহি হাঁহা।

T. E. Kāth hañhi hañhā.

L. E. T. Laughing a 'log' laugh.

E. & N. A piece of log has no softness. So when a man does not laugh heartily it is compared with a dry log. The Hyprorite's smile.

E. E. P. Laughing on the wrong side of one's mouth.

P. A. কাভিহাযব চকু গাঁড়ত গজ।  
 কণা হব আক বাকীয়ে বজ।

T. H. কাতিরাম্‌ চকু গাভত গজ,  
 কণা হব আক বাকীয়ে বজ।

T. E. Kātirām chaku gāṭat gal,  
 Kana habar an bakiye ral.

L. E. T. Katiram's eyes have sunk, any question remains that he is blind?

E. & N. From the signs and symptoms one can ascertain how a thing stands.

P. A. P. চাপবি ঘোহাকে কুজা বোলে।

E. E. P. (i) Not to advance is to go back. (ii) Clattering hoof means a nail gone.

P. A. কাটা ঘোড়া মুখ।

T. H. কাটা ঘোড়া মুখ।

T. E. Kāṭa jōwā mukh.

L. E. T. He got a cut for the mouth.

E. & N. A man who always uses abusive language to offend others.

P. A. P. বজাক ককাই নোবোলা।

E. S. P. হাজেতি কা মল্লা মল।

E. E. P. A foul mouthed man.

P. A. কাব ঘবর মাণিক,  
 কোণে খেচাই পাণিক।  
 হাত বাণ্ডি মাতি আন,  
 চুমা খাওি খানিক।

T. H. কাব ঘব্‌ মাণিক, কৌই খেচাই  
 ঘানিক!  
 হাত বাণ্ডি মাতি আন কুমা খাওি  
 খানিক।

T. E. Kār gharar mānik, kōne khe-  
 dāi pānik; hāt baō di māti  
 an chumā khaōi khānik.



L. E. T. From whose house is this jewel (child), who sends him to fetch water? Call him to me by waving the hand and I will kiss him a little.

E. & N. People love even unknown children if they are beautiful.

P. A. P. কাষ ঘবৰ বাচা, কোনে কৰে লাচা পাহা।

E. E. P. (i) Kisses are the messengers of love. (ii) Kissing goes by favour.

P. A. কালো কাল বিষম কাল,  
হাগে চেলেকে কাষৰ গাল।

T. H. কাজী কাল্ বিষম্ কাজ্,  
জানো বেউকে কাষৰ্ গাজ্।

T. E. Kālô kâl bisham kal,  
chāge cheleke bāghar gāl.

L. E. T. Oh! what a time, the goat licks the tiger's cheek!

E. & N. One should be on his guard when there are free mixing of unequals. This sort of things mean a design behind it.

P. A. P. ওপজি গোট ভাত গিলা।

E. S. P. লক্ষ্যলোভে লক্ষ্যপদ্যো নীচঃ প্ৰায়েন  
ব্ৰহ্মহো মৰতি।

E. E. P. (i) It is an ill sign to see a fox lick a lamb. (ii) It is time to fear when tyrants seem to kiss.

P. A. কিমান পানীৰ মাছ?

T. H. কিমান্ পানীৰ্ মাছ?

T. E. Kimān pānir māch?

L. E. T. Fish from what depth of water?

E. & N. Here depth is used contemptuously. Actually means a small fry, i.e. not to be taken notice of.

E. E. P. (i) Do not care a fig. (ii) not worth a straw.

P. A. কিঞ্চিৎ হওক বঞ্চিত্ মহৎক।

T. H. কিঞ্চিৎ উপোক্ত্ বঞ্চিত্ মহভোক্ত্।

T. E. Kinchit haók, banchit na-haók.

L. E. T. Better give something than giving nothing.

E. & N. It is better to give something (anything you can spare) to the needy, than depriving him of everything. Half a loaf is better than no loaf.

E. E. P. Give the greedy dog a little bone.

P. A. কি গোঁসাই আকলী,  
শৰাই ভৰি প্ৰসাদ্ দিওঁ  
ভেও মাষান্ন বুজনি!

T. H. কি গোঁসাই আকলী,  
শৰাহ্ মৰি প্ৰসাদ্ দিওঁ  
ভেওঁ মাষান্ বুজনি।

T. E. Ki gōsai ākalee, śharai bharāi  
prasād diōṇ teōṇ najāi bujani.

L. E. T. How discontented is the God, He is not satisfied even if the offerings are full to the brim of the śarai (a tray on stand)!

E. & N. There are people who are never content with what they have—even if it is plenty. (Refers to fastidious persons.)

B. E. P. (i) The beggar's bags have no bottom. (ii) Fortune gives to many too much, but to no one enough. (iii) Gifts are often losses.

P. A. কিনা ভেলব ভেলনি,  
ভেনেই মাঝান্ন পেলনি।

T. H. কিনা সেভ্ সেভনি,  
সেইহ মাঝান্ন পেভনি।

T. E. Kinā telar telani,  
tenei nājā pelani.

L. E. T. The gravy made by oil purchased is never wasted.

B. & N. A thing honestly earned never loses its regard.

P. A. P. কিনা হাঁহৰ ঠোঁটলৈকে মগ্ধ।

B. E. P. Eating to the marrow. Make a crutch of your cross.

P. A. কুগ্ৰহে ধৰিলে ঠাকুরো কুকুৰ।

T. H. কুদই ধৰিছে ঠাকুরো কুকুৰ।

T. E. Kugrahe dharile thākuro kukur.

L. E. T. When in distress, the respectable are also treated like dogs.

B. & N. A man in distress generally loses sympathy from all quarters.

P. A. P. যেতিয়া পৰি কালৰ দশা,  
পাতিব ভিৰী বুলিব পেসা।

B. S. P. প্রাথ: সমুদ্রবন্দী বিপতিকাঙ্কি।  
বিবোধি পুঁসা মতিয়া মনসি ॥

B. E. P. (i) Great minds also suffer for bad company. (ii) Every foot will tread on him who is in the mud.

P. A. কুকুৰে কবোতা।

T. H. কুকুৰে কবোতা।

T. E. Kurukshetra karōwā.

L. E. T. Turn it into a kurukshetra.

B. & N. The analogy of the kurukshetra is often drawn to threaten one with ruin. The Kauravas were ruined in the battle of Kurukshetra.

B. E. P. To threaten with ruin.

P. A. কুকুৰ চিকণ গৃহস্থৰ যশ।

T. H. কুকুৰ চিকণ গৃহস্থৰ যশ।

T. E. Kukur chikan grihasthar jaś.

L. E. T. The owner is praised if the dog is well kept.

B. & N. It is actually the work that earn good name and not the worker.

—A glossy dog indicates prosperity of the householder.

B. E. P. Work praises the artist.

P. A. কুকুৰ বুঢ়া হলে কাফৰে ধৰে।

মানুহ বুঢ়া হলে প্রকৃতি লৰে।

T. H. কুকুৰ বুঢ়া হলে কাফৰে ধৰে,  
মানুহ বুঢ়া হলে প্রকৃতি লৰে।

T. E. Kukure buhrā hale phāphare dhare, mānuh buhrā hale prakriti lare.

L. E. T. Dogs get mange or scurf when they are old. Men get their nature changed in old age.

B. & N. As nature makes old dogs suffer from mange, so old age makes man unreasonable.

E. S. P. জীনা: জনা: নিম্ভুলা মদন্তি ।

E. E. P. (i) Old men are thrice children (ii) A man of sixteen is a child at sixty.

P. A. কুকুব কুকনিত হাতী কিবি  
নাচান্ন ।

T. H. কুকুর কুকনিত হাতী কিবি নাচান্ন ।

T. E. Kukurar bhukanit hāti phiri  
nāchāi.

L. E. T. The elephant does not look  
back at the barking of dogs.

E. & N. Great thinkers do not care  
for public opinion. Great men  
do not take notice of the  
abuses of the weak.

E. E. P. Let the dogs bark, the caravan  
will pass on.

P. A. কুলাই পাছি নধবা কথা ।

T. H. কুলাই পাছি নধবা কথা ।

T. E. Kulai pāchi nadharā kathā.

L. E. T. The big basket and the win-  
nowing fan will not hold his  
words.

E. & N. Much more than what can  
be observed.

P. A. P. কালিবি লবাই পবহি গীত গায় ।

E. S. P. জিহ্বা কুকুনী মকরোতি গল্গন্ ।

E. E. P. Bragging and blustering  
about.

P. A. কুকুব কিবিবা জাই,  
চোতাল এবি মজিলাক বায় ।

T. H. কুকুব কিবিবা জাই,  
কোতাল এবি মজিলাক বায় ।

T. E. Kukurak nidibā lai,  
chōtāl eri majiāk jāi.

L. E. T. Do not give indulgence to  
dogs, they will leave the yard  
and enter into the house  
floor.

E. & N. Do not favour the unworthy,  
for he will abuse your favour.

P. A. P. পোহনীয়া শালিকাই চকুত খোটে ।

E. S. P. লোখ: ক্ষাত্ব পব প্রাপ্য স্থানিন  
হনুনিম্ভতি ।

E. E. P. Give him an inch, he will  
take an ell.

P. A. কুকুব মুখত গকব হাড় ।

T. H. কুকুর মুখত গল্ হাড় ।

T. E. Kukurar mukhāt garur hār.

L. E. T. A bone for the mouth of a  
dog.

E. & N. A bribe to keep silent. A dog  
is silenced from barking or  
chasing as soon as it gets a  
bone to chew. In the same  
way people could be won over  
by offering them something in  
which they are interested.

E. E. P. (i) He has an ox on his  
tongue. (ii) A bone to the dog.

P. A. কুকুব আগে মদ খায়,

পেটে নভবে, জাতিয়া বায় ।

T. H. কুকুর আগে মদ খায়, পেট  
নভবে, জাতিয়া বায় ।

T. E. Kuhar āge mad khāi, petō  
nabbhare, jātiō jāi.

L. E. T. He drinks wine by the end of  
a kushgrass blade which does.

- not fill his belly but kills his caste.
- E. & N. A man is discarded by his fellow men, even if he indulges in smaller sins, nor can he gain much of worldly things as he is after tit bits.
- P. A. P. খুদ খাই ভোক নষ্ট।
- E. E. P. Make good cheese if you make little.
- P. A. কুকুৰৰ ঠেঙত জ্ঞান থোৱা।
- T. H. কুকুৰৰ ঠেঙত জ্ঞান থোৱা।
- T. E. Kukurar thenat jñān thōwā
- L. E. T. To place knowledge at the foot of the dog.
- E. & N. To act unwisely. An unscrupulous man.
- E. E. P. The devil will not listen to scriptures.
- P. A. কুকুৰৰ পেটত ঘি উ নসায়।
- T. H. কুকুৰৰ পেটত ঘি উ নসায়।
- T. E. Kukurar petat gheun nasay.
- L. E. T. A dog's stomach disagrees with ghee.
- E. & N. Good things do not agree with the ill-fated.
- E. S. P. জাল্‌ৰ যথা মজিকৰাৰগীৰ্ণ।
- E. E. P. (i) No butter will stick to my bread. (ii) No good fortune ever comes my way.
- P. A. কুকুৰৰ নেজ সেকিলেও পোম নহয়।
- T. H. কুকুৰৰ নেজ সেকিলেও পোম নহয়।
- T. E. Kukurar nej sekileō pōm nahai.
- L. E. T. A dog's tail will not straighten even on fomentation.
- E. & N. It is not easy to repair a damaged character.
- E. S. P. ব: লম্বাখোঁহি বৰলম্বা বৰলম্বা  
দুৱৰিজন:।  
আ যদি ক্ৰিয়তে বামা লক্ষিমাশ্বাস-  
বানহু ॥
- E. E. P. (i) Love that is forced does not last. (ii) Fanned fire and forced love never did well.
- P. A. কুকুৰ ইচ্ছাই টাঙোন।
- T. H. কুকুৰ ইচ্ছাই টাঙোন।
- T. E. Kukur ichhāi tāngōn.
- L. E. T. Like dog like club.
- E. & N. He who would not pay heed to good words must be severely dealt with.
- P. A. P. ব্ৰজাক ব্ৰজাবা আকাৰে একাৰে;  
হব্ৰজাক ব্ৰজাবা ঢকা চাপৰে।
- E. S. P. ১। হুঙেল গোগৰ্ভা। ২। মূৰ্খল  
জাম্বাৰখি:।
- E. E. P. (i) Desperate ills must have desperate remedies. (i) A hard goad for a stubborn ass.
- P. A. কেকেটুৱাৰ বাঁহৰ পাতেই ভেটি।
- T. H. কেকেটুৱাৰ বাঁহৰ পাতেই ভেটি।
- T. E. Kerketuwar bāṇhar pātei bheti.
- L. E. T. Bamboo leaves are the present for a squirrel.

E. & N. A man is happy if he is content with his lot. The analogy is quite befitting. Squirrels are small creatures. They do not hanker after big things and get contented only if they get bamboo leaves to feast upon.

E. E. P. (i) A baste to a fish. (ii) Where content is, there is feast.

P. A. কেকেটুহাই তামোল খায়,  
নেউলক বাজি কোবায়।

T. H. কেঁকটুহাই তামোল্ খায়্ নেউলক্  
বান্ধি কোবায়্।

T. E. Kerketuwaī tāmōl Khāi neulak bāndhi kōbāi.

L. E. T. The squirrel eats the areca nut, the mongoose is tied up and beaten.

E. & N. Sometimes one is wrongly punished for the fault of others.

P. A. P. এক ববাই ঘান খায়,  
এক ববাই হান খায়।

E. S. P. জ্ঞক: কবোই দুব্ব'ল নুন' ফলি সাব্বু।

E. E. P. One doth the blame,  
another bears the shame.

P. A. কেকোবাই এবিলেও কেকোবী  
মেবে।

T. H. কেকোরাই এরিলেও কেকোরী নেই।

T. E. Kekōrai erileō Kekōri nere.

L. E. T. If the crab would leave it,  
his wife would not.

E. & N. Greedy people would not lift their hands from a thing easily. It is compared with the clamp of a crab which may tear away from its body though the clamp would not open from the thing it grasps.

P. A. P. যবে বায়ন কাটে খি

ভেঙরে বেবে দখিনাৰ কড়ি।

E. S. P. যবু: ক্ৰম্ভাশ্ল'ল মনো মে শিৰ্ভিৰ্ভ'ল তব্বি  
খিৰ্মেৰ্ম: শ্লুদ্বখি।

E. E. P. (i) A hard nut to crack.  
(ii) Nothing could cut the ice.

P. A. কেচা ভেটিড পকা ঘব।

T. H. কেচা মেতিহ্ বকা ঘ'।

T. E. Kechā bhetit pakā ghar.

L. E. T. Building a pucca house on a weak foundation.

E. & N. One can not expect permanent result if the foundation be weak.

E. E. P. He builds on sand.

P. A. কেতুই পালে হেতু হবায়।

T. H. কেতুই পাউ হেতু হবায়।

T. E. Ketui pāle hetu harāi.

L. E. T. One loses good sense if Ketu catches him.

E. & N. Ketu is supposed to be an evil star of the zodiac. When one is under the influence of Ketu he loses his reason and as a consequence undergoes sufferings.

P. A. P. কুগ্রহে ধবিলে ঠাকুবা কুহুখ।

E. S. P. শ্রাবঃ সন্তুৰ্য্যপদৈ বিবৰ্জিকাটৈ ।  
 ত্ৰিবোধি পুৰা নক্ষিমা ন্যবন্তি ॥

E. E. P. Man must suffer under the  
 influence of evil stars.

smaller birds. It means—large-  
 hearted people do not stoop  
 low to meanness.

E. E. P. Stooping low to meanness.

P. A. কেৰে মৰে, কেৰে হৰি হৰি কৰে

T. H. কেই মৰে, কেই হৰি হৰি কৰে ।

T. E. Kewe mare, Kewe hari hari  
 Kare.

L. E. T. Some die and others exclaim :  
 Hari Hari !

E. & N. Lip sympathy.

P. A. P. বেকুৰী মৰে মৰে বিবত,  
 ইমূৰে বোলে বোকে চোপে ।

E. E. P. It is better to do well than  
 to say well.

P. A. কেৰেলাতকৈ গুটি দীঘল ।

T. H. কেৰেলাতকৈ গুটি দীঘল ।

T. E. Kerelatkaï guti dighal.

L. E. T. The seeds are longer than the  
 fruit itself !

E. & N. The seeds of any kind of fruit  
 can not be longer than the  
 fruit itself.

E. E. P. Short boughs long vintage.

P. A. কেচু খুছোৰো তে সাপ ওলাল ।

T. H. কেচু খুছোৰো সাপ ওলাল ।

T. E. Kechu khuchôrônte sâp ôlâl.

L. E. T. A snake comes out while digg-  
 ing for worms.

E. & N. Do not neglect trifles, 'it  
 may lead to dangerous situa-  
 tions.

E. E. P. You scratch a Greek and find  
 a Tartar.

P. A. কোনো কোলাৰ,

কোনো বোকোচাৰ ।

T. H. কোনো কোলাৰ, কোনো বোকোচাৰ ।

T. E. Kônô Kôlâr, Kônô bôkôchâr.

L. E. T. Some are of the lap and some  
 are of the load on the back.

E. & N. Favouritism is expressed by  
 the saying. He who is on the  
 lap is much more comfortable  
 than who he is tied on the  
 back.

P. A. P. কোনো দেখি ভাত বাজে,  
 কোনো দেখি দুধ বাজে ।

E. S. P. নী নী নী নী নী নী নী নী ।

E. E. P. Near is my shirt, but nearer  
 is my skin.

P. A. কেচুত শগুন পৰে ।

T. H. কেচুত শগুন পৰে ।

T. E. Kechut shagun pare.

L. E. T. A vulture fall on a worm.

E. & N. Vultures are carnivorous and  
 big birds. They do not eat  
 worms. Worms are eaten by

P. A. কোনো এৰি পেটৰ আশা ।

T. H. কোনো এৰি পেটৰ আশা ।

T. E. Kôlâr eri petar āshā.

- L. E. T. Deserting the one on the lap in the hope of the one in the womb.
- E. & N. Do not leave the certain in the expectation of the uncertain.
- P. A. P. দুবব নৌ ববালী, ওচবব পুঠি বলিহা।
- E. S. P. ববব্ অথ কবোত: নথো মব্বব:।
- E. E. P. (i) Rather an egg today than a hen tomorrow. (ii) A bird in hand is worth two in the bush. (iii) Don't throw your old shoes till you have got new ones. (iii) Quit no certainty for hope.
- P. A. কোমোবা পচিলে খাব পাৰি  
ঘিঁউ পচিলে খাব নোৱাৰি।
- T. H. কামোৱা পখিলে জাব পাৰি,  
ঘিঁউ পখিলে জাব নোৱাৰি।
- T. E. Kómōrā pachile khāba pāri,  
Gheun pachile khāba nōwāri.
- L. E. T. A rotten gourd could be eaten but rotten ghee (clarified butter) could not.
- E. & N. Honest ignorance could be tolerated but dishonest intelligence could not.
- E. E. P. There is a worth in honest ignorance.
- P. A. কোক চালে মাছ খুজিব লাগাণে।
- T. H. কোক্ খাউ মাছ্ খুজিব লাগাণে।
- T. E. Kók chāle mäch khujiba nālāge.
- L. E. T. One need not beg if he looks into (another's) fish basket.
- E. & N. Looking into another's fish basket is an indication that he needs some fish. The meaning is—when a man is concerned with something, he is supposed to be in want of the same.
- E. E. P. A word is enough to a wise man.
- P. A. কোনো কোনো পাকড  
খোবাও সোমায় নাকড।  
অথবা—হেন হেন পাক  
ডেঁকী খোবা সোমায় নাকে।
- T. H. কোনো কোনো পাকড  
খোৱাজী সোমায় নাকড।  
অথবা—ইন্ ইন্ পাকে  
ইঁকী খোৱা সোমায় নাকে।
- T. E. Kónó kónó pākat thōráó  
sómāi nakat. or Hen hen pakā  
dhoṅki thōrá sómāi nake.
- L. E. T. In some twistings the pestle of a rice-husking pedal enters through the nostril. or by such wriggles the pestle of a rice husking pedal passes through the nostril.
- E. & N. The pestle of a rice husking pedal is too big to pass through the nostril. To thrust a pestle through the nostril is an impossible task. Such impossible things even become possible under exceptional circumstances.
- P. A. P. বখাব দণ্ডিত কাটা বায়,  
তিবীৰ দণ্ডিত পড়া বায়।

P. A. কোনোক দেখি ভাত বাড়ে,  
কোনোক দেখি ছরাব বাড়ে।

T. H. কোনোক্ ইন্দি ভাত্ বান্দে,  
কোনোক্ ইন্দি দুয়ার্ বান্দে।

T. H. Kónók dekhi bhāt rāndhe,  
Kónók dekhi duwār bāndhe.

L. E. T. They cook food at the sight of  
some and shut the door seeing  
others.

E. & N. Some people are pleasing  
while others are repulsive.  
This indicates favouritism too.

P. A. P. কাকো হবি কপা কবত, কাকো নকবত।  
কোনো কোলাব, কোনো বোকোচাব।

E. S. P. কী যল হুয়' ন হি তল দুঃ।

E. E. P. Fortune favours some and  
disfavours others.

P. A. কৌবরব ভাত খায়,  
পাণ্ডববগুণ গায়।

T. H. কৌবর্ ভাত্ খায়,  
পাণ্ডবর্ গুণ্ গায়।

T. H. Kauravār bhat khāi,  
Pāndavar gun gāi.

L. E. T. Eats Kourava's rice but  
praises Pandavas.

E. & N. Kauravas and Pandavas were  
deadly enemies. So it is bad  
of one who praises or sides  
with the enemy of his bread-  
giver (supporter). He who is  
ungrateful.

P. A. P. বাসব খায়, বাসব গীত গায়।

E. E. P. Kindness is lost to an un-  
grateful man.

P. A. খঙ পেট কাটি শুকানিত ছমাহ।

T. H. কঙ থে কাহি শুকানিত্ জমাহ।

T. H. Khangat pet kāti śukānit  
chamāh.

L. E. T. Getting enraged he cuts his  
belly, but it takes six months  
to heal.

E. & N. Do not commit anything at  
the heat of the moment. It  
might take a long time to  
mend it, causing you suffer-  
ence.

E. S. P. সহসা বিদ্‌হীর ন ক্রিয়ান্।

E. E. P. Rage avails less than courage.

P. A. খাল খান্দি ঘরীয়াল আনা।

T. H. খাল্ খান্দি ঘরীয়াল্ আনা।

T. H. Khāl khāndi Gharīyāl ānā.

L. E. T. To dig a canal and invite the  
crocodile.

E. & N. If you help the unworthy, he  
will try to do you harm in-  
stead.—Inviting danger by  
unjust charity.

P. A. P. কোবে কাটি গ্রহনী চপোরা।

E. E. P. Never hold a candle to the  
devil.

P. A. খাবি আছব, খাবি শাহব,  
খাবি আভাব, খাবি কটাব।

T. H. খাবি আছব্, খাবি শাহব্,  
খাবি আভাব্, খাবি কটাব্।

T. H. Khābi aḥur, khābi śāhur,  
khābi ātār, khābi katār,



L. E. T. Eat ahu (rice), eat from a mother-in-law, eat from a grand father, eat food cooked in an earthen pan.

E. & N. There are some of the sweet or pleasant things in the world. Ahu rice is sweet though coarse. Food cooked in an earthen pot are tasteful and health giving, a grandfather and a mother-in-law are sure to offer sweet things to a grandson and a son-in-law respectively.

P. A. খাই পাত ছিৰা।

T. H. খাহ্ পাত্ চিরা।

T. E. Khāi pāt chira.

L. E. T. He tears the leaf on which he eats.

E. & N. Most ungrateful man.

E. S. P. কৃতদে নাস্তি বিষ্কৃতিঃ।

E. E. P. A carper will cavil at anything.

P. A. খানিক খাই খুইতাক জীয়া।

T. H. খানিক্ খাহ্ খুইতাক্ জীয়া।

T. E. Khānik khāi phutak jā.

L. E. T. Eating a little to live for sometime.

E. & N. If you do not get your full requirements, be content for the time being with whatever you have.

P. A. P. নোপোহাব গোলাই চেং পোবা যায়।

E. E. P. A living ass is better than a dead doctor.

P. A. খালব পানী বাঁহ পাতে শোহে।

T. H. খাল্ পানী বাঁহ্ পাতে শোই।

T. E. Khālor pāni bānh pāte śōhe.

L. E. T. Bamboo leaves suck the drain water.

E. & N. No one throws his good things into the ditch where dirty water accumulates. The bamboo leaves that drop into the ditch suck the dirty water. Likewise good attract good and evil attract evil.

P. A. P. ভালে পায় ভালক, জাববে পায় খালক।

E. E. P. Nothing is got without pains except dirt and long nails.

P. A. খাবী গাইব লগত মোণ কপিলী বধ যায়।

T. H. খারী গাহ্ লগত্ মোণ্ কপিলী বধ্ যায়।

T. E. Khāri gāir lagat sôn kapili badh jāi.

L. E. T. A gold coloured cow is slain along with: one who had lost her tail.

E. & N. Good people are apt to lose their fair name if they keep bad company i. e. by mixing with undesirable men.

P. A. T. ১। সাঙোবত ডিঙি হিঙি।

২। উল্লু লগত বগবি পোবে।

E. S. P. হিঙতেছি মতিমান হীলীসহ সমাগমাম্।

E. E. P. Man must suffer for the company he keeps.

P. A খাই কাঁবণলা ডালত উঠিল,  
কাঠিচেলেকাঁব মৰণ মিলিল।

T H জাহ্ কাবখতা জাহ্ ডঠিঙ্,  
কাঠিখেউকাঁ মরণ মিঠিঙ্।

T E Khāi kārāṣhā dātal uṭhīl,  
Kāthichelekār maran mīlīl

L E T The snake bites and climbs  
the tree but death is meted  
out to the lizard

E & N One is sometimes punished  
for another's misdeeds

P A P ১। বৈণী মাছ খায়, বোম্বাৰ মৰণ।  
২। কৰ্কেটুৱাই তামোল খায়, নেউলক  
বাধি কিলায়।

E S P লক: কৰোতি দুৰ্ঘ'চ নুব: কৰতি  
লাডুত।

E P P One doth the blame, another  
bears the shame

P. A খাই দাই বোম্বা জাঁতৰ।

T H জাহ্ দাহ্ বোম্বা জাতৰ্।

T F Khāi dāi bondā jatar

L E T After feasting the cat is gone

E & N We feed our cattle to get some  
service But the cat will get  
away as soon as it gets fed,  
without giving any service

P A P হাঁট দি খায়, বিড়ি দি পলায়।

E S P জাবলুত দুৰ্ভ'ম: পুৰবসমৰায:।

E E P (i) Fools give feast and the  
wise men eat thorn. (ii) Feas-  
ting make no friendship

P. A খাব খোৱা জিভা,  
মুখত আছে কিবা।

T. H. জাহ্ জোবা মিলি, মুখত জাই কিবা।

T E Khār khōwā jibhā,  
mukhat āhe kibā.

L E T My tongue tastes of *khār* (a  
kind of alkali obtained from  
ashes), I do not know what  
I utter.

E. & N An expression of humble sub-  
mission to apologize for what  
is said.

E E P Begging one's pardon.

P A খাবত কিবিড়ি।

T H জাহ্ কিৰিড়ি।

T E Kharat phiringatī

L E T A spark in gun-powder

E & N A spark is enough to light  
great fire. A trifle is enough  
to cause great ruins

E E P Fire in gun powder.

P A খুছি ঘা কৰা।

T H জুছি ঘা কৰা।

T F Khuchi ghā karī

L E T Making a sore by pricking

F & N If you can not do a certain  
thing, do not undo it

E S P সহসা বিদখীল ন ক্ৰিয়াক্।

E. E P. (i) Misfortune when asleep  
are not to be awakened. (ii)  
Never repeat old grievances  
(iii) Do not wake the sleeping  
dog (iiii) If you can't heal  
the wound don't tear it open.  
(iiii) An old feud is easily  
renewed

- P. A. খুদ খাই পেট নষ্ট ।  
 T. H. খুদ্‌ খাহ্‌ পেট্‌ নষ্ট ।  
 T. E. Khud kái pet nasta,  
 L. E. T. Eating broken rice and spoiling the stomach.  
 E. & N. It is quality that matters, not the quantity.  
 P. A. P. কুহব আগে মদ খায় পেটো নতবে জাতিও যায় ।

- E. S. P. জন্মবন্ম ইহো: বহু হ্যামিচ্ছত্ ।  
 E. E. P. Make good cheese if you make little.

- P. A. খুদন বাবা বানা ।  
 T. H. খুদব্‌ বারা বানা ।  
 T. E. Khuder bārā bānā.  
 L. E. T. Processing of broken rice.  
 E. & N. Bara bana means the process of husking paddy to get rice. In this process one gets some broken rice too. Nobody would care to husk paddy to get broken rice only—if anybody does so, it is sheer meanness.

- P. A. P. মাখিব বুবব বি'উ কাটা ।  
 E. S. P. নম্বি হুজ ।  
 E. E. P. To stoop low to any meanness.

- P. A. খোবা তেংহে খালত পবে ।  
 T. H. জোরা ইই জাচ্ছ বই ।  
 T. E. Khōrā thenghe khālat pare.  
 L. E. T. The lame leg only gets into a ditch.

- E. & N. When one's luck take a bad turn, misfortune will come to him one after the other.

- P. A. P. একে বামে বন্ধা নাই ত্রীবি দোচাষ ।  
 E. S. P. দুকল দু:খল ন বাববল্য ।  
 দ্বিবিবমক্‌ সমুপবিবল্য মে ॥  
 E. E. P. Misfortune never comes alone, but in battallions.

- P. A. খোরা পাততে হাগা ।  
 T. H. জোবা পারলে হায়া ।  
 T. E. Khōwā pātate hāgā.  
 L. E. T. To commit nuisance on one's dinner dish.

- E. & N. It is utter meanness to be ungrateful.  
 P. A. P. খাই পাত হিবা ।  
 E. S. P. কুতবে লালি মিচ্ছতি: ।  
 E. E. P. It is a foul bird that dirties its own nest.

- P. A. খোজে খাবদি দিয়ে লোন,  
 এনে ওভতানিত থাকে কোন ?  
 T. H. জোজে জাবদি দিবে জোন,  
 ঘুদে জোমতনিব্‌ থাকে জোন্ ?  
 T. E. Khōje khārani diye lôn,  
 ene ôbhatanit thake kôn ?  
 L. E. T. He asks for alkali, they give salt, who lives in such reverse circumstances ?

- E. & N. One can not be satisfied if he gets the unwanted things in response to his prayer.  
 P. A. P. ১ । কষ্ট মহামেউ আসে ভাড়া লাউ ।  
 ২ । আদিব কলৌ মৈ বান,

আনি দিলে বহুখান।

খাবি দিলে হতাশে,

পবিল গৈ পতায়ে।

- R. E. T. (i) I talk of cheese and he of chalk. (ii) Giving a stone when asked for a bread.

P. A. গড়গঞা কটাৰীৰ ডাবে কাটে।

T. H. গড়গঞা কটাৰীৰ ডাবে কাটে।

T. E. Garhgaon katārīr dābe kâte.

L. E. T. A Gargaon made knife cuts with its haft.

E. & N. Steel products of Gargaon were so famous that one would not doubt its efficiency. Its quality became proverbial to say that even the handle of a knife of Gargaon could cut. Gargaon was the capital town of the Ahom kings of Assam.

P. A. P. চিনা বামনৰ লগুণ নালাগে।

E. S. P. মুক্কা রক্তক্স দ্বানারম ঘৰ্মন  
নাযদুজন্তে।

E. E. P. (i) Beauty is a good letter of introduction. (ii) A fair maiden wear's no purse. (iii) fair flowers do not lay by the roadside. (iv) Old wine requires no bush.

P. A. গছত কঠাল ওঠাত তেল,  
ডাক চাওঁতে বতৰ গেল।

T. H. গছত কঠাক জোড় তেল,  
ডাক খাওঁতে বতৰ গেল।

T. E. Gachat kathāl othāt tel,  
tak chaõnte batar gal.

L. E. T. The season passes away while waiting for the jack-fruit in

the tree by smearing oil on the lips.

E. & N. There is a sticky juice in the jack-fruit which could be removed with mustard oil. The idea is—it is no good to oil ones lip to eat jack-fruit before the fruit is in hand. Do not count upon uncertain future.

P. A. P. ১। হৰ হলি বুলিব বাপ  
ভেহে শুহিব মনৰ তাপ।

২। নাকাত হলি ববি  
বাপেৰ গৈছে কল কব  
থোক পবিলে খাবি।

E. H. P. (i) Counting one's chickens before they are hatched. (ii) Make me a prophet and I will make you rich.

P. A. গপত গঙাটোপ।

T. H. গপত গঙাটোপ।

T. E. Gapat gangātōp.

L. E. T. A globe fish in pride.

E. & N. The globe fish can inflate itself by drawing wind into its stomach and look round and big; but nobody eats it. Likewise vain people with the show of air are not respected as they are not useful to society. Puffed up with pride.

P. A. P. গপত গগন কাটে, হাড়িৰ ভাত কুহুবে  
চাটে।

E. E. P. A fool is wise in his own conceit.

- P. A. গজেন্দ্র গমন ।  
 T. H. গজেন্দ্র গমন ।  
 T. E. Gajendra gaman.  
 L. E. T. Walking like an elephant.  
 E. & N. Elephants walk in a dignified way. So his bearing has become proverbial for dignity.  
 E. S. P. “দ্বিজেন্দ্রকী গজরাজ গতি ।  
 কীকা গজবতি গমন শিকোকন ॥”  
 —সাধবদেব ।  
 E. E. P. (i) A dignified bearing. (ii) A leonine poise.

- P. A. গক মবে ঘূবি, মানুহ মবে ঘূবি ।  
 T. H. গক মবে ঘূরি, মানুহ মবে ঘূরি ।  
 T. E. Garu mare ghuri, mānuh mare phuri.  
 L. E. T. Cows die by moving about, men die by walking.  
 E. & N. One can kill himself by continuous walking for long and plough cattle may get killed untimely by frequent turning in the field i.e. improper use. Overstraining hastens death.  
 E. E. P. He is not a bad driver who knows how to turn.

- P. A. গছৰ আগ সমান দিন থাক ।  
 T. H. গছৰ আগ সমান দিন থাক ।  
 T. E. Gachar āg samān din thākā.  
 L. E. T. He has got time as long as the tree's top.  
 E. & N. He has got a long time ahead of him. In other words, he is only a young man.  
 E. E. P. In the prime of youth.

- P. A. গক চুব কবি পাখাত ধৰিব লাজ ।  
 T. H. গক চুব কৰি পাখাত ধৰিব লাজ ।  
 T. E. Garu chur kari pāghāt dhari-ba laj.  
 L. E. T. He steals the cow but is ashamed of holding its tying rope. He is not ashamed to steal the cow ; but to pose as a gentleman he is ashamed of holding its tying rope.  
 E. & N. (i) He that would have eggs must endure the cackling of the hens. (ii) A fault denied is twice committed.

- P. A. গছনোহোৱা ঠাইত এবাই বিৰিখ ।  
 T. H. গছ নোহোৱা ঠাইত এবাই বিৰিখ ।  
 T. E. Gach nōhōwā thāiterāi birikh.  
 L. E. T. Where there are no big trees, the castor plant becomes a tree.  
 E. & N. In absence of quality things, base things pass for good.  
 E. S. P. নিরুপদ্যে দেৱে পুৰুষোত্তমি ব্রহ্মাৰত ।  
 E. E. P. Fools rush in where angels fear to tread.

- P. A. গকৰ খোজত গাঁ খোৱা ।  
 T. H. গকৰ খোজত গাঁ খোৱা ।  
 T. E. Garur khōjat gā dhōwā.  
 L. E. T. To bathe in the footstep of a cow.  
 E. & N. The footstep of a cow would hold only a few drops of water with which none can bathe. One who avoids a full bath.  
 E. E. P. Taking a French bath.

- P. A. গণে সিদ্ধি, জপে সিদ্ধি ।  
 T. H. গণে সিদ্ধি, জপে সিদ্ধি ।  
 T. E. Gape siddhi, jape siddhi.  
 L. E. T. Achievements are through boldness or through constant work.  
 E. & N. Pride *i. e.* boldness and perseverance can bring one any thing he likes.

- E. S. P. দেবে মন্মথ হিঁজে তীর্থৈ দৈবজ্ঞে মেঘজৈ গুরৌ ।  
 বাহুযী ভাবনা যন্তে সিদ্ধিৰ্ভবতি বাহুযী ॥  
 E. E. P. Talk of an angel and you will see its wings.

- P. A. গড়গঞাঁ পিছল বাট,  
 ডেকাও নিচিনি বুঢ়াও নিচিনি,  
 আটাইবৈ একেটা ঠাঁট ।  
 T. H. গর্গোয়া পিচ্ছল বাট, ডেকাও নিচিনি  
 বুঢ়াও নিচিনি আটাইবৈ একেটা ঠাঁট ।  
 T. E. Gargoyā pichal bāt, dekaō  
 nichini buhāō nichini, ātāire  
 eketā thāt.  
 L. E. T. The roads of Gorgaon are  
 slippery, the young and the  
 old could not be distinguished  
 there for their uniform make-  
 up.  
 E. & N. It is difficult to distinguish  
 one from the other when they  
 keep up uniformity.  
 P. A. P. বাম্বব ডেকা বুঢ়া চিন নাই ।

- P. A. গছত উঠা মবে,  
 লগাছোৱাই ভবে ।  
 T. H. গছত উঠা মবে, লগাছোৱাই মবে ।

- T. E. Gachat uthā mare, lagāhō-  
 wāi bhare.  
 L. E. T. He dies who climbs the tree  
 and the damage is paid by the  
 one who wanted the other to  
 climb.  
 E. & N. The accused and the abettor  
 are punished alike.  
 P. A. P. নাডোবত ডিঙি হিঁজে ।

- P. A. গৰুও মৰিল, পোকেও মৰিল ।  
 T. H. গৰুও মৰিল, পোকে মৰিল ।  
 T. E. Garuō maril, pōkō saril.  
 L. E. T. Worms dropped when the  
 cow died.  
 E. & N. There is no use getting a  
 thing when the necessity  
 is over.  
 E. E. P. After death the doctor came.

- P. A. গৰখীয়াই এবি পালত,  
 গৃহস্থই এবি ক'ত ?  
 T. H. গৰখীয়াই এবি পালত ।  
 গৃহস্থই এবি ক'ত ?  
 T. E. Garakhīyāi eriba pālat,  
 Grihasthai eriba kat ?  
 L. E. T. The cowherd will leave it in  
 the herd, where the owner will  
 leave it ?  
 E. & N. One can not afford to neglect  
 his belongings though their  
 caretaker can. A cowherd  
 may not bring home one's  
 cattle from the grazing-ground  
 leaving it in the herd, but the  
 owner of the cattle ill affords to

- do it. Thus one might be careless about things that do not belong to him.
- B. E. P. Beware of him who has nothing to lose.
- 
- P. A. গকব আগত বজায় ঢৌকাবী,  
বীহ খায় কাণ জোকাবী।
- T. H. গক্ জামদ্ বজায় ঢৌকারী,  
বীহ্ জাম্ কান্ জোকারী।
- T. E. Garur āgat bajāi tōkāri,  
ghāṇh khāi kān jōkāri.
- L. E. T. Play a musical instrument before a cow and it will eat grass making movements of the ears.
- B. & N. Good words would not appeal to the ignorant.
- P. A. P. বান্ধব গলত মুক্তাব মাল।
- L. S. P. কি মিষ্টমল' করমুক্তাবণা।
- E. L. P. (i) The devil would not listen to scriptures. (ii) To cast pearls before a swine.
- 
- P. A. গজমুরা হোবা।
- I. H. গজমুরা হোবা।
- T. E. Gajmurā hōwā.
- L. E. T. Becoming elephant headed.
- B. & N. Dying without an heir. Might refer to the God 'Ganesha' who is elephant headed and a bachelor.
- P. A. P. ভেটিত ভিতা লাও গজা।
- B. E. P. None to mourn one's death.
- 
- P. A. গছত তুলি গুবিড় কাটা।
- T. H. গছত্ তুলি গুবিব্ কাটা।
- T. E. Gachhat tuli gurit kātā.
- L. E. T. Sending one up a tree and cutting it in the stump.
- B. & N. Sending out one to do a perilous job.
- P. A. P. হোহ দি ভোহ উলিওহা।
- P. A. গছত গক উঠা।
- T. H. গছত্ গহ উঠা।
- T. E. Gachht garu ūthā.
- L. E. T. Talk of a cow that climbs up a tree.
- B. & N. Talking of impossible things.
- P. A. P. হোলোভাবে (হলাবাবী) কাণ বিদ্ধা।
- B. S. P. জসম্মব হৈমম্মবজন্ম।
- B. E. P. No one can be bound to do what is impossible.
- 
- P. A. গছ এবি পাতে ফুল।
- T. H. গছ্ ঘরি পাতে ফুল্।
- T. L. Gach eri pāte phul.
- L. E. T. Flowers come out from the leaves and not from the tree itself.
- B. & N. The perfection of a plant lies in its fruition, but the flower or the fruit come out of the leaves and not from the main body of the tree. The main tree is supposed to be noble and the leaves its mean part. Hence a mean man may also be virtuous.
- P. A. P. শুক্লব পেটত মুক্তা।
- B. E. P. Sometimes virtue lies in the mean.
-

- P. A. গছকা দুবৰি, দুবৰী-থুবৰী।  
 T. H. গছকা দুবৰি লুবৰী থুবৰী।  
 T. E. Gachakā dubari, lubari-thu-  
 bari.  
 L. E. T. Treaded grass can not have  
 luxurious growth.  
 E. & N. People with handicaps can  
 not thrive.  
 E. E. P. Grass grows not on the high-  
 way.

- P. A. গলৰ ঘাত তৰে, আঠূৰ ঘাত মৰে।  
 T. H. গল্ ঘাৎ তরে, আঠূৰ্ ঘাৎ মরে।  
 T. E. Galar ghat tare, athur ghat  
 mare.  
 L. E. T. He is saved from a sore of  
 the throat but dies from a  
 sore of the knee.  
 E. & N. One who makes big things  
 small and small things big.  
 E. S. P. নাকাকৈ লিখতে অন্ত্যুৰ্দ্ধিতঃ মরমতেরপি।  
 কৃষকশ্চকষিভ্যোঽপি প্ৰাশকাকৌ

নজীবতি ॥

- P. A. গাঁ কথো গুচিল।  
 T. H. গল্ কথো গুচিল্।  
 T. E. Gal kathā guchil.  
 L. E. T. It's no use mourning over the  
 past.  
 E. & N. It is useless to mourn over  
 what has happened.  
 E. S. P. গতব্য শোচনা নাস্তি।  
 E. E. P. (i) Let bye gones be bye gones.  
 (ii) Let the dead past bury its  
 head. (iii) No crying over  
 spilt milk.

- P. A. গল পেলাই গাধোতা।  
 T. H. গল বেলাই গাধোবা।  
 T. E. Garu pelai gadhōwa.  
 L. E. T. Taking a bath after throwing  
 away the carcass of a cow.  
 E. & N. One who somehow gets rid of  
 his burden.  
 E. E. P. (i) Leave it if you cannot  
 mend it. (ii) 'All freight ligh-  
 ten said the skipper, as he  
 threw his wife into the sea.

- P. A. গাধা পিটি খোঁ বা কবা।  
 T. H. গাধা পিটি ঘোঁরা করা।  
 T. E. Gadhā piti ghōṇrā karā.  
 L. E. T. To beat an ass to make it a  
 horse.  
 E. & N. No one can make a fool wise.  
 E. E. P. (i) You can't make a silk purse  
 out of sow's ears. (ii) If an  
 ass goes a-travelling he does  
 not come home a horse.

- P. A. গুটি লগা গছ সদা তলমূৰ।  
 T. H. গুটি লগা গছ্ সদা তল্ মূৰ।  
 T. E. Guti lagā gach sadā talmur.  
 L. E. T. A fruit-bearing tree is always  
 bent-headed.  
 E. & N. As the branches of a fruit-  
 bearing tree bend low with the  
 weight of the fruits, so a  
 great man always remains  
 modest with the pressure of  
 his good qualities.  
 E. S. P. নমস্টি কচ্ছিনো বৃক্ষাঃ নমস্টি গুণিনো  
 জ্ঞানঃ।  
 বৃক্ষ বৃক্ষান্ মূৰ্য্যান্ নমস্বতে য য নমস্বতে ॥



- P. A. গাঁও দুখী, পেটে দুখী,  
বাঁক ভেঁগা চাঁত উঠি।
- T. H. গায়ে ভুলী পেটে দুখী,  
বাঁক ভেঁগা চাঁত উঠি।
- T. E. Gāwe sukhi, pete dukkhi,  
thāk bhennā chāngat uthi.
- L. E. T. The servant who always rides  
his 'ohang' (a bamboo frame-  
work to make a bedstead)  
makes his body pleasing and  
the belly suffer.
- E. & N. He who shuns his daily work  
lives in want.
- P. A. P. বসন্ত বহি পুছে বাৎ  
ভাব বসে হা ভাত।—খনা
- E. S. P. ১। বসন্তবাহি: প্রকৃতি হে হাতল্যা খুঁচি  
মিচ্ছতা।  
২। বিদ্বাতল্যা মন্য ক্রোধ জালক্য বীর্ষ  
কুপতা ॥
- E. E. P. (i) Young a gambler, old a  
beggar (ii) A young man  
idle, an old man needy.
- 
- P. A. গজীয়া বাঁক জাগা।
- T. H. গজীয়া বাঁক জাগা।
- T. E. Gājīya bāndh jāgā.
- L. E. T. To entrap oneself.
- E. & N. This is a peculiar situation.  
If one puts out his arms  
round a post and then joins  
them to receive eatables he can  
not move away from the post  
with the things in hand. (The  
sprouted gram or other legu-  
minous eaten uncooked is called  
'gāji'.)

- P. A. P. আপোন হতে পন্ বন্দি।
- E. E. P. Caught in one's own trap.
- 
- P. A. গাঁওব কেচু গাঁওত সোমাল।
- T. H. গাঁওব কেচু গাঁওত সোমাল।
- T. E. Gāntar kechu gāntat sōmāl.
- L. E. T. A worm of the hole has  
entered the hole.
- E. & N. As we can not find out a worm  
after it has gone into its hole,  
so an opportunity once lost  
could not be found any more.
- E. E. P. (i) Opportunity comes but  
once, (ii) There is no turning  
backward.
- 
- P. A. গা চোঁতা মাদুহ।
- T. H. গা খোঁতা মাদুহ।
- T. E. Gā chōwā māduh.
- L. E. T. A man looking to his body.
- E. & N. A lazy man. One who fears  
work or avoids hardship.
- E. E. P. A sloth.
- 
- P. A. গাত গোঁসাঁই নোহোঁতা।
- T. H. গাত গোঁসাঁই নোহোঁতা।
- T. E. Gāt gōsāi nōhōwā.
- L. E. D. Not having god in his body.
- E. & N. The idea is—he has lost his  
god i.e. all his intelligence  
in him getting beset with  
difficulties. Getting confused,  
knowing not what to do. He  
is in confusion.

- P. A. গাখীৰতে ম'হৰ খুটি ।  
 T. H. गाखीरते महर खुति ।  
 T. E. Gākhirate mahar khuti.  
 L. E. T. To have a buffalo ranch in the milk.  
 E. & N. Buffaloes yield thick and tasty milk. They need not live in the milk. It is an expression of having best of things or being at a very advantageous position.

L. E. T. He has eaten the best first.

- 
- P. A. গাঁব কাপোৰ, পেটৰ ভাত নথকা ।  
 T. H. गाव कापोर, पेट भर नाथका ।  
 T. E. Gār kapor, petar bhāt nathakā.  
 L. E. T. One who has no cloth for the body and rice for the belly.  
 E. & N. A destitute.  
 E. S. P. বাড়ী ন বহর ন আ বাহিয়ার ।  
 E. E. P. A man without a hearth and a home.

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- P. A. গাখীৰৰ সোৱাদ খোলেবে  
পলুৱায় ।  
 T. H. गाखीर सोवाद खोले पलुवाय ।  
 T. E. Gākhirar sōwād ghōlere palu-wāi.  
 L. E. T. He satisfies the taste of milk with skimmed-milk.  
 E. & N. One is content with lesser things when he can not get the good things.

- P. A. গাঁব কঁঠাই ডালুক ।  
 T. H. गाव कंठाई डालुक ।  
 T. E. Gār kanthāi bhāluk.  
 L. E. T. The wrapper of one's body becomes a bear.  
 E. & N. It refers to one's ill humours. We use a wrapper for comfort but in bad times it tortures us like a bear instead.  
 P. A. P. হাতৰ লাঠিৰে লাগ ।

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- P. A. গাঁব নোমেই শত্ৰু ।  
 T. H. गाव नोमेइ शत्रु ।  
 T. E. Gār nōmei śatru.  
 L. E. T. The hairs of the body are enemies.  
 E. & N. Our senses or our near and dear ones can do us the greatest harm.  
 P. A. P. আপুনি আপোনাৰ শত্ৰু ।  
 E. S. P. জালৈৰ বিপুৰায়েন ।  
 E. E. P. Man is his own enemy.

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- P. A. গাঁও নাই বল, নাও সোমায়  
কাপৰ ভল  
 T. H. गाव नाइ बल, नाओ सोमाइ  
कापर बल ।  
 T. E. Gāt nāi bal, nāō sōmai jāpar tal.  
 L. E. T. He who has no strength speaks of putting the boat inside its cover.  
 E. & N. He who talks big mean's little work.  
 P. A. P. কবিৰ মোহাৰাৰ বৰ কথা  
খাব মোহাৰাৰ বৰ হাঠা ।

E. S. P. निःशरत्क वदार्थन्व प्रायेणादम्बरो  
महान् ।

न च वर्णं ध्वनिशरत्क बाह्य काल्ये  
प्रजायते ।

E. E. P. An idler's tongue is never idle.

P. A. गांव मङ्गळ काडैव अङ्गुलक  
बिलोडा ।

T. H. गांव मङ्गळ काडैव अङ्गुलक बिलोडा ।

T. E. Gāṁ mangah kādū āṅgunak  
bilōwā.

L. E. T. To distribute one's flesh to  
crows and vultures.

F. & N. It means—to teach one a good  
lesson.

E. F. P. To feed fat the ancient grudge.

P. A. गाई गोवाले मिल हले एक आठू  
पानीडेला दुब पावि ।

T. H. गाई गोवाले मिल हले एक आठू  
पानीतो दुब पारि ।

T. E. Gāi gōwāle mil hale ek āthu  
panitō duba pāri.

L. E. T. If the cow and the milkman  
agree the cow can be milked  
in kneedeep water.

E. & N. It is easy to achieve a thing,  
if the concerned parties agree.

E. S. P. जो बल्ल ह्यः नहि तल्ल दूरः ।

E. E. P. A willing burden is no burden.

P. A. गाढो बाण, हाँढो नायान्न ।

T. H. गाढो बाण, हाँढो नायान्न ।

T. E. Gāṭhō jāi chāṇṭhō nāyāi.

L. E. T. His body moves but his  
shadow would not.

E. & N. One who would say that he  
can carry the load of his body  
but is unable to bear the  
burden of the shadow. One  
who is unwilling to help  
others by a pretext.

P. A. गांभीरू खूदाई साप पोहा ।

T. H. गांभीरू खूदाई साप पोहा ।

T. E. Gākhir khuwāi sāp pōhā.

L. E. T. To rear a snake on milk

E & N. The snake will grow poisonous  
and cruel even if you feed it  
on milk.

E. S. P. “यवः पानं भुजङ्गानां केवलं  
विषवर्धनम् ॥”

E. E. P. To cherish a serpent in one's  
bosom.

P. A. गांठ नाई चाल बाकलि,  
मद खाई तिम टेकेली ।

T. H. गांठ नाई चाल बाकलि,  
मद खाई तिम टेकेली ।

T. E. Gāṭh nāi chāl bakali, mod khāi  
tin tekeli.

E. & N. He has got no skin to cover  
his body, but he drinks three  
potfulls of liquor.

E. & N. One who is extravagant. He  
who spends more than he  
earns.

E. S. P. सम्पूर्णकुम्भो न करोति शब्द  
मदीचदो घोर मुरेति शब्दम् ।

E. K. P. He lives beyond means.

- P. A. গাখীৰত গোবৰ ছিটা।  
T. H. গাখীৰত গোবৰ্ ছিটা।  
T. E. Gākhirat gōbar chitā.  
L. E. T. A pinch of dung in the milk.  
E. & N. Heaps of good things could be spoiled by a negligible quantity of undesirable thing.  
E. E. P. (i) A little gall spoils a great deal of honey. (ii) Beware of vinegar in sweet wine. (iii) One sickly sheep infects the whole flock. (iiii) An ounce of vanity spoils a hundredweight of merit.
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- P. A. গিৰি নোহোৱা গৰু  
চাকনি নোহোৱা চক।  
T. H. গিৰি নোহোৱা গৰু, চাকনি নোহোৱা চক।  
T. E. Giri nōhōwā garu, dhakani nōhōwā charu.  
L. E. T. A cow without an owner and a pan without a cover.  
E. & N. A cow without an owner is uncared for; nor can you cook good food in a pan without a cover.  
E. S. P. লক্ষণহাৰা জলকৰ্ম্মসম্বন্ধে নীচ।  
E. E. P. (i) Unattended business never succeeds. (ii) Unattended business ends in a failure.
- 
- P. A. গিৰাতিল ল'ৰা গছত উঠিল,  
আম নহলে ভোজোই মিলিল।  
T. H. গিৰাতিল্ ল'ৰা গছত উঠিল্,  
আম্ নহলে ভোজোই মিলিল্।  
T. E. Giatir larā gachat uthil,  
ām nahale bhojei milil.
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- L. E. T. The neighbour's son has climbed the tree. We shall either get mangoes or a feast.  
E. & N. One of the two things are sure when a neighbour's son climbs the fruit tree. It he can climb successfully people will get fruit to eat. If he falls and dies they will get a feast ( Bhōj )  
E. S. P. কা কৰ বৰিবেদনা ?  
E. E. P. Who cares for the neighbour's son ?
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- P. A. গিৰোইত মৰে খৰলি খায়,  
চোৰে নিয়ে লকাই দায়।  
T. H. গিৰোইত মৰে কৰলি খায়,  
চোৰে নিবে লকা দায়।  
T. E. Girihant mare kharali khai,  
chōre nie laphā dai.  
L. E. T. The owners eat the humble pie and the thief harvests the lapha greens.  
E. & N. One enjoys upon another's hard work.  
P. A. হাণাই আনে তিৰী, বোম্বা ওপৰত  
গিৰী।  
E. S. P. জলত ভ্ৰমণাত হুঁসা।  
মজদাৱন ভ্ৰমণতে ॥  
E. E. P. Asses bring the oats and the horses eat them.
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- P. A. গীত আহিলে শুব নাহে।  
T. H. গীত আহিলে শুব নাহে।  
T. E. Geet ahile sur nahe.  
L. E. T. If the tune comes the song will not.

M. & N. It refers to people who do not know a work perfectly but knows it partially.

E. E. P. He has not the tune but the song.

P. A. গুণত ধৰোঁতে বুজি,  
দাদা বিমান ধনুৰ্দ্ধৰ ।

T. H. গুণত ধৰোঁতে বুজি,  
দাদা বিমান ধনুৰ্দ্ধৰ ।

T. E. Gunat dharōṭe buji, dāda  
jimān dhanurddhar.

L. E. T. What sort of a bowman is our brother is known as soon as he touches the bow-string.

E. & N. An expert could be known as soon as he starts handling a thing.

E. S. P. জাযন্তে নিম্ন জালীয়াৎ ;  
যুজ়ে যুজ়ো যুজ়ি ।  
আৰ্য্যী ধীণেষু দিতেষু ;  
অসমেষু চ দানবানাং ॥

E. E. P. (i) Beginning shows the end.  
(ii) Morning shows the day.

P. A. গুৰিত কাটি আগত পানী ঢালা ।

T. H. গুৰিত কাটি আগত পানী ঢালা ।

T. E. Gurit kati āgat pāni dhālā.

L. E. T. To cut (a tree) at the stem and sprinkle water over the top.

E. & N. To harm a man vitally and then trying to assist him is useless.

E. E. P. (i) To break a man's head and then give him plaster.  
(ii) To hang a man first and then try him.

P. A. গৌৰমাৰি গঙ্গাত পেলোৱা ।

T. H. গৌৰমাৰি গঙ্গাত পেলাৱা ।

E. E. P. Gôrmāri Gangāt pelōwā.

T. E. To kick one to the Ganga.

E. & N. People are sometimes placed in better position when others try to injure them. One may kick another to throw him into the Ganga. But the man who is thrown, gets a dip in the holy waters.

P. A. P. শাওয়ে বৰ হোৱা ।

২ । বোলে ৰাগে, হয় কপালৰ ভাগে ।

E. E. P. To turn from grave to gay.

P. A. গৌ-বদীয়্যৰ গঙ্গা জ্ঞান,  
গৰু মাৰি জোতা দান ।

T. H. গৌ-বদীয়্যৰ গঙ্গা জ্ঞান,  
গৰু মাৰি জোতা দান ।

T. E. Gô-bodhiār Gangā snān,  
Garū māri jōtā dān.

L. E. T. The cow slaughterer's bath in the Ganga ! Presenting shoes after killing a cow.

E. & N. A habitual cow slaughterer can not wash away his sin of cow killing by taking a dip in the holy waters of the Ganga. Neither can one acquire virtue by killing a cow to present a pair of shoes. In a nutshell—one can not earn good name by being tyrant to one in order to help another.

E. S. P. সন্দেহ ক্রমো ভয়ঃ

দুর্জয়ন ক্রমঃ ভয়ঃ ।

বৈদ্যনাথ ক্রমঃ ভয়ঃ

ক্রমঃ সত্য কামিনাং ॥

- M. E. P. (i) To rob Peter and pay Paul.  
(ii) To keep new friends do not break with the old. (iii) To steal a pig, and give away the feet for God's sake.

P. A. গো-গো-গো চিনিব নোহরি ।

T. H. গো-গো-গো চিনিব নোহরি ।

T. E. Gô-pô-lô chiniba nôari

L. E. T. None can forecast the futuro utility of a son, a cow and a piece of iron.

M. & N. One never knows how a piece of iron would be used in the future. It might be used to make a mean implement or a useful article. So a young son may grow up into a gentleman or a knave. Thus a calf might grow up into a useful or a useless animal.

E. S. P. কীৰ্ত্তনরিত পুৰুষ আদৰ্শ ।

বৈদ্য ন জানতি ক্রমো মনুষ্যঃ ॥

E. E. P. Forecasting the future is foredoomed to failure.

P. A. গোজে গছ হয় ।

T. H. গোজে গছ হয় ।

T. E. Gôje gach hai.

L. E. T. The hedge stick grows into a tree (a branch put in a hedge grows into a tree).

E. & N. Sometimes we make pegs from fresh branches of a tree to demarcate a spot. Often shoots come out from the pegs and they grow up into trees. Likewise there are occasions when insignificant people catch hold of opportunities and become powerful people.

P. A. P. উনি আহি ছুঁই পৰে ।

L. E. P. From pillar to post.

P. A. গোহালিৰ আপদ দূৰ হ ।

T. H. গোহালিৰ আপদ দূৰ হ ।

T. E. Gôhâlir apad dur ha.

L. E. T. Get away you wretch of the cowshed.

E. & N. An unwanted guest is always unwelcome; he is considered unfit even to be in the cowshed.

E. E. P. An unwanted acquaintance.

P. A. গোন্ধহীন ফুলৰ আদৰ নাই ।

T. H. গোন্ধহীন ফুলৰ আদৰ নাই ।

T. E. Gôndhbin phular âdar nâi.

L. E. T. Scentless flowers are not admired.

E. & N. Foppish people or showy people are not respected.

E. S. P. গুণহীন: নবোমলো, নির্দোষ্য  
কিছুকি: ।

E. E. P. Beauty without virtue is a rose without scent.

- T. E. গোবৰে পানীয়ে পান ;  
নিকাই বিবাই ধান ।
- T. H. গৌৰে পানীয়ে পান,  
নিকাই বিবাই ধান ।
- T. E. Góbare pānye pān,  
nikāi bidhāi dhān.
- L. E. T. Betel leaves thrive in cow-  
dung and water ; paddy thrives  
by being weeded.
- E. & N. A good harvest could be  
reaped by taking care of  
the field.
- E. E. P. Keep a shop and it will keep  
you.
- 
- P. A. ঘৰমুখা ঘোৰা, বনমুখা বৰা ।
- T. H. ঘৰমুখা ঘোৰা, বনমুখা বৰা ।
- T. E. Gharmuṁā ghōrā, banmuṁā  
barā.
- L. E. T. A homeward-bound horse  
and jungle-bound boar.
- E. & N. A willing worker needs no  
poking.
- P. A. P. বাঘৰ হলি বনক দিঠি ।
- E. E. P. Do not spur a willing horse.
- 
- P. A. ঘৰৰ খাই বনৰ ম'হ খেদা ।
- T. H. ঘৰে খাই বনৰ ম'হ খেদা ।
- T. E. Ghara khāi banar mah kheda.
- L. E. T. To eat of the house and turn  
away buffaloes in the forest.
- E. & N. If one busys himself in driving  
away wild buffaloes it would  
not pay him anything. It  
means playing a losing game.
- E. E. P. Playing a losing game.
- 
- P. A. ঘনচিৰিকা এ ধান নাখাবি,  
ধান পকিলে চিৰা দিয়  
ডালত বহি খাবি ।
- T. H. ঘনচিৰিকা এ খান নাখাবি,  
খান পাকিলে চিৰা দিয়  
ডালত বহি খাবি ।
- T. E. Ghanchirikā eh dhān nākhā-  
bi, dhān pakile chirā dim  
dālat bahi khābi.
- L. E. T. Sparrows ! Don't eat the  
paddy, you will get cornflakes  
to eat sitting upon the bran-  
ches ( of a tree ).
- E. & N. We make promises in our  
difficulties to overcome them,  
but forget all about them as  
soon as we are out of the  
difficulties.
- E. E. P. Vow made in storm are for-  
gotten in calm.
- 
- P. A. ঘৰ শত্ৰুৰে বাণ বধ ।
- T. H. ঘৰ শত্ৰুৰে বাণ বধ ।
- T. E. Ghar Śatre Rābana badh.
- L. E. T. Rābana was killed by an  
enemy in the family.
- E. & N. It is one's own men who know  
the weak spots, so it is easier  
for one's own people to do  
the utmost injury. Rābana  
the demon king of Lankā was  
ruined when his brother  
Bivishana went over to Rama.
- E. E. P. Never let anyone see the  
bottom of your purse or mind.
-

- P. A. ঘনকৈ খুটিলে শিঙবাও মাহ।  
T. H. ঘনকৈ খুটিলে শিঙবাজো মাহ।  
T. E. Ghankni khutiāle Shingārāō māch.

- L. E. T. If it bites frequently then even the small *singara* is enough of fish.  
E. & N. Repeated small earnings are as good as one big income.  
E. E. P. (i) Every little makes a mickle. (ii) Little and often fill the purse. (iii) Moderate reaches will carry you.

- P. A. ঘনমুরী আহ, ডলমুরী শাহ।  
T. H. ঘনমুরী আহ, ডলমুরী শাহ।  
T. E. Ghanmuri Āhu, talmuri Śahu.  
L. E. T. Closely grown Āhu, a bent headed mother-in-law.  
E. & N. Closely grown Āhu paddy yields a good crop, and a mother-in-law with a bent head, i. e., with humility is more respected.  
E. E. P. Good breeding commands respect.

- P. A. ঘাঁহি থাকিলে শিলো জঙ্গ বায়।  
T. H. ঘাঁহি থাকিলে শিলো জঙ্গ বায়।  
T. E. Ghanhi thākile Śilōkshayai jāi.  
L. E. T. Frequent rubbing reduces a stone.  
E. & N. Success is achieved through repeated attempts though met with failures.  
E. S. P. অকবিন্দু বিধাতেন ক্রমশঃ পূর্ণ্যন্তে যতঃ।

- E. E. P. (i) Failures are the pillars of success. (ii) Constant dropping wears out stone.

- P. A. ঘব পোরা জুইত জোবব পোহব।  
T. H. ঘব পোরা জুইত জোবব পোহব।  
T. E. Ghar pōrā juit jōrab pōhar.  
L. E. T. The light of a torch before a fire burning a house.  
E. & N. Small wits are unnecessary in presence of the mighty minds.  
E. S. P. ছুয়া দীপো দিবাশি ঘ।  
E. E. P. A lamp in a broad daylight.

- P. A. ঘব ছোরাই দিওঁতাই খেবে।  
নদলিয়ান্ন।  
T. H. ঘব ছোরাই দিওঁতাই খেবে।  
T. E. Ghar chōwai diōntāi kherō nadaliyāi.  
L. E. T. He promised to thatch the house but does not even throw a bundle of thatching grass.  
E. & N. Making false promises.  
E. E. P. Much talk less work.

- P. A. ঘাট যবেনে মিমিরিড যবে।  
T. H. ঘাট মরে নে মিমিরিড মরে।  
T. E. Ghāt mare ne mirmirit mare.  
L. E. T. Men die not from a sore but from its pain.  
E. & N. A sore itself is not unbearable but the agonizing pain is really unbearable. Likewise an unpleasant truth irritates a man.



E. E. P. Thistle and thorn prick sore,  
but evil tongue prick more.  
It is the truth that irritates a  
man.

P. A. ঘূমে খোঁকা খুঁটা।

T. H. ঘূমে খোঁকা খুঁটা।

T. E. Ghune khōwa khutā.

L. E. T. A post eaten into by a carveel.

E. & N. As we can not depend upon a  
post eaten up by carveel, so  
we can not depend upon a  
man whose morals are eaten  
up by vices.

E. E. P. A falling wall.

P. A. বৈশীয়ে মাছ খায়, বোন্দার মরণ।

T. H. বৈশীয়ে মাছ খায়, বোন্দার মরণ।

T. E. Ghainiye māch kâi, bōndār  
maran.

L. E. T. The wife eats the fish, the cat  
is punished.

E. & N. Often our near and dear ones  
do the wrong and somebody  
else is scorned for that.

P. A. P. এক ববাই হান খায়,  
এক ববাই হান খায়।

E. E. P. One doth the scathe  
another bears the scorn.

P. A. বৈশীয়ে ঘর।

T. H. বৈশীয়ে ঘর।

T. E. Ghainiye ghar.

L. E. T. The wife is the house.

E. & N. In the absence of the wife

mismanagement prevails in  
it. Men can earn money,  
only the women can save it.

E. S. P. ন ঘূহঁ ঘূমেঘতে, ঘূহঁঘী ঘূমেঘতে।

E. E. P. (i) House-keeping without a  
wife is a lantern without a  
light. (ii) The wife is the key  
of the house.

P. A. বৈশীয়ে ভাঙিলে কাঁহি, পেলালে  
খলখলাই হাঁহি,  
বান্দীয়ে ভাঙিলে কতবা,  
গড়গাওঁ পালাগৈ বতৰা।

T. H. বৈশীয়ে ভাঙিলে কাঁহি,  
পেলালে সন্ধানাহ হাঁহি,  
বান্দীয়ে ভাঙিলে কতবা,  
গড়গাওঁ পালাগৈ বতৰা।

T. E. Ghanye bhāngile kâñhi, pelāle  
khalkhalai hāñhi, bāndīye  
bhāngile katarā, Gargaōñ  
pālegai batarā.

L. E. T. The wife broke a metal dish  
and he laughed, the maid  
broke the earthen pot and the  
complaint reached Gorgaōñ  
(capital of Assam.)

E. & N. We seldom find fault with  
our dear ones even if the  
injury is grievous, but we  
condemn those for trifles  
whom we do not love.

E. S. P. দোষোপি গুণলোঁ বাতি, প্রমোদবলিবেদ  
কুয়া।

অঙ্গদীলোপি স্তম্ভেঁ সাহসে  
দোষতেজস্বিনঃ ॥

E. E. P. Faults are thick, where love  
is thin.

P. A. চৰণেহে জানে মৰণৰ ঠাই ।  
বভে মৰণ ভভে যান্ন ।

T. H. কৰণেই জানি মৰণৰ তাহ,  
যত মৰণ ততৈ যাব ।

T. E. Charanehe jãne maranar thãi.  
jate maran tãte jãi.

L. E. T. The feet alone know the  
place of death and they carry  
one to the place of death.

E. & N. Sometimes we find that  
people die out of their home  
in far away places. Normally  
it should not have been so.  
It means that none can alter  
his destiny.

E. E. P. A man can not alter his  
destiny.

P. A. চকু মুদি আধাৰ খোৱা ।

T. H. অকু মুদি আধাৰ খোৱা ।

T. E. Chaku mudi adhãr khôwã.

E. E. P. He eats food with eyes shut.

E. & N. Cunning, sly. One feigns not  
to see things about him, being  
fully aware of them.

P. A. P. ডুব মাৰি পানী খোৱা ।

E. E. P. He would feign fly, but want  
wings.

P. A. চকুত তেল দি কান্ধা ।

T. H. অকু তেল দি কান্ধা ।

T. E. Chakut tel di kãndã.

E. E. P. Oiling the eyes to weep.

E. & N. If you oil your eyes tears  
come out of them as if you

are weeping. So it refers to  
a man who does not feel for  
others, yet feign to shed tears  
in sympathy for others.

E. E. P. Shedding crocodile tears.

P. A. চৰ পৰা নদী ।

T. H. অৰ পৰা নদী ।

T. E. Char parã nadi.

E. E. P. A river full of sand banks.

I. & N. When a river loses its strength  
i. e., its current become weak  
to carry away the sand and  
the earth from its stream  
it becomes full of sand beaches  
and the boat-man would not  
care it. Likewise a man who  
loses his earthly powers or  
thinking-power is neglected.

E. E. P. A dried up river.

P. A. চপনীয়া চপাবৰ গুণ,

টপটপনী শুন ।

T. H. অপনীয়া অপাবৰ গুণ, তপ্তবনি শুন ।

T. E. Chapanya chapãbar gun, tap-  
tapani Shun.

L. E. T. You sheltered him ; now hear  
his impertinent words.

E. & N. He who is sheltered will  
abuse you.

E. S. P. অজ্ঞান কুতৰীকৰ বাসো দেবো

নকৰাখিব ।

E. E. P. Breed up a crow and he will  
pick out your eyes.

P. A. চক্রে দেখি নাকজ আঙুলি।

ভাবোতা।

T. H. চক্রে দেখি নাকজ আঙুলি ধরোবা।

T. E. Chakure dekhi nakat ānguli bharōwā.

L. E. T. Seeing with eyes one thrusts his finger into the nostril.

E. & N. An absent-minded person is never conscious of his own actions.

E. E. P. The eyes see nothing if the mind is distracted.

P. A. চক্রে যেওনা কলে।

T. H. চক্রে মেওনা কলে।

T. E. Chabure meōwā phale.

L. E. T. Fruits come out slowly.

E. & N. Patience brings all things to fruition.

E. S. P. ধনে: পন্থা: ধনে: পন্থা: ধনে:;

পর্যন্তকালম্।

E. E. P. Everything comes to the man in time who knows how to wait.

P. A. চন্দ্রতো কলঙ্ক আছে।

T. H. চন্দ্রতো কলঙ্ক আছে।

T. E. Chandratō kalanka āche.

L. E. T. There is a black spot even in the moon.

E. & N. Though the moon is a very bright object, yet there is a black spot. We praise the light of the moon ignoring its black spot. Likewise, human

frailties or shortcomings are neglected if one has outstanding good qualities.

E. S. P. দৃষ্টি দোষে গুণসম্মিষাতে

নিমজ্জীল্যো: কিমস্মিদ্ধাঙ্ক:।

E. E. P. There is a spot even in the moon.

P. A. চবাইটো হৈও ধানটো খোটা

মাই।

T. H. চবাইটো হৈও ধানটো খোটা নাহ।

T. E. Charāitō haiō dhāntō khōtā nāi.

L. E. T. I never pecked a corn even by turning into a bird.

E. & N. It means that I have not done him the slightest harm. The small birds generally feed themselves on the corns while they are spread in the yard for drying. Hence the reference.

P. A. চকুর আঁতর, মনর আঁতর।

T. H. চকুর আঁতর, মনর আঁতর।

T. E. Chakur āntar, manar āntar.

L. E. T. Away from the eyes, away from the mind.

E. & N. We forget our friends and relations if they live far away from us.

P. A. P. পিচ দিলে পর্তাইল পিঠি।

E. S. P. দূরল্যোওপি সমীপল্যো বো বৈ মনসি বর্ততে, বো বৈ কিতেন দূরল্য: সমীপল্যোহি দূরত:।

E. E. P. Out of sight, out of mind.

- P. A. চকত বহাবৰ চাউল নোহোৱা।  
 T. H. অৰুৎ বহাবৰ্ আতঙ্ হোৱা।  
 T. E. Charut bahābar chāul nōhōwā.  
 L. E. T. One who has no rice to put in the cooking pot.  
 E. & N. Extreme poverty.  
 E. S. P. বান্ধ ন বন্দৰ্ ন আ বাৰিষাৰু।  
 E. E. P. A pennylesse pauper.

- P. A. চকুলোৰে বাট নেদেখা হোৱা।  
 T. H. অকুলোৰে বাট্ নেদেখা হোৱা।  
 T. E. Chakulōre bāt nodekhā hōwā  
 L. E. T. He does not see his path for tears  
 F & N One's vision is blurred when there are tears in his eyes.  
 i.e. one is in great affliction.  
 E. E. P. Blinded with tears.

- P. A. চন বাৰীত ওঁ পৰা দিয়া।  
 T. H. অৰ্ পৰিষ্ জৌ পৰা দিয়া।  
 T. E. Chan bārit ōu parā diyā  
 L. E. T. Like the falling of an 'cu' fruit in an abandoned orchard  
 E. & N This fruit is heavy in weight, when it falls to the ground it sounds like giving blows to one  
 E. E. P. Giving hard blows.

- P. A. চকুমুদা কাণজাণা।  
 T. H. অকুমুদা কান্ জাণা।  
 T. E. Chakumudā kānjāṇa.

- L. E. T. Eyes shut and ears open.  
 E. & N. One who is half-conscious though sleeping.  
 E. E. P. Half asleep.

- P. A. চকক জুখি চাউল বহোৱা।  
 T. H. অকক্ জুখি আতঙ্ হোৱা।  
 T. E. Caruk Śudhi chaul bahōwā  
 L. E. T. Asking the pot as to how much rice could be cooked in it.  
 E & N. He who has full knowledge of a thing would not ask others about it.  
 E. E. P. (i) The eyes believe themselves, the ears other people.  
 (ii) It is better to trust the eyes than the ears.

- P. A. চকা চবাই ভাঙা দিয়া।  
 T. E. Chakā-charāi bhāṅgā diyā.  
 T. H. অকা-অৰাহ্ ভাঙা দিয়া।  
 I. E. T. Fleeing like the weaver-bird.  
 L & N The weaver bird is called চকা-চবাই, ( ভাৰাটোকা ) in lower Assam. They come in swarm to a cornfield and at the slightest sound made by the field-owner the whole flock flies away from it. Hence the expression which implies timidity referring to a crowd.

- E. E. P. Fleeing like flies.

- P. A. চকুক নাটে পেটক আটে।  
 T. H. চকুক নাটে পেটক আটে।  
 T. E. Chakuk nāte petak āte.  
 L. E. T. Eyes are not satisfied but the belly is.  
 E. & N. People normally want much more than they really need.  
 E. E. P. (i) The eyes are larger than the belly. (ii) More than we use is more than we want. (iii) Nature needs little, fancy much.

- P. A. চকুত ধূলি দিয়া।  
 T. H. চকুত ধূলি দিয়া।  
 T. E. Chakut dhuli diā.  
 L. E. T. Throwing dust into others' eyes.  
 E. & N. If you throw dust on one's eyes he can not see anything. In the meanwhile you can commit any mischief. So it refers to cheating.  
 E. E. P. Throwing dust in one's eyes.

- P. A. চাকত ঘূৰা কুমারৰ মাটি।  
 T. H. চাকত ঘূৰা কুমারৰ মাটি।  
 T. E. Chākat ghurā kumārār māti.  
 L. E. T. Clay turning to the potter's wheel.  
 E. & N. A potter can give any shape to a lump of earth turning it on his wheel. The proverb means the taming of unruly persons by proper methods.  
 E. E. P. Taming of the shrew.

- P. A. চাণক্যৰ নেতি।  
 T. H. চাণক্যৰ নেতি।  
 T. E. Chānakyar neeti.  
 L. E. T. Chanakya was the ablest diplomat of his time, who dethroned king Nanda and enthroned king Chandragupta establishing the Mourya dynasty in India before Christ. He is the author of the famous work Kautillya. Chanakya's name became proverbial for diplomacy.

- E. E. P. (i) He is a diplomat. (ii) Machination policy.

- P. A. চাম্বৰ নাও ভৰা হব  
 লুইতৰ কি গা দুখাব?  
 T. H. চাম্বৰ নাও ভৰা হব  
 লুইতৰ কি গা দুখাব?  
 T. E. Cāmar nāo bhārā haba  
 Luitar ki gā dukhāba?  
 L. E. T. The boat of cham wood will be over-loaded, but will it pain the Luit's body?  
 E. & N. Chām wood for its strength is highly recommended for boat building. The river Brahmaputra is a big navigable river. It is all the same to the great river whether you ply an empty or a loaded boat in it. It means that when a man is willing, he does not feel his burden.  
 E. E. P. A willing burden is no burden.

- P. A. চাকনৈয়াত শৰা নাও।  
 T. H. আক্কাইয়াৎ শৰা নাও।  
 T. E. Chāknaiyāt parā nāō.  
 L. E. T. A boat getting into a whirlpool.  
 E. & N. Boats are in great danger if they get into the whirlpool of a river. So it refers to one's falling into the hands of his enemies.  
 E. E. P. Finding one self in the enemy's camp.

- P. A. চালে বেবে লগোৱা কথা।  
 T. H. আৰি বেই লগোৱা কথা।  
 T. E. Chāle bere lagōwā kathā.  
 L. E. T. His words touch the walls and the roof.  
 E. & N. One who would not speak plainly. Speaking one thing now and other things immediately afterwards just like speaking of the walls of a house and immediately changing the topic from walls to the roof of a house.  
 E. E. P. Beating about the bush.

- P. A. চাৰি চকুৰ মিলন।  
 T. H. আৰি আক্কাই মিলাই।  
 T. E. Chāri chakur milan.  
 L. E. T. The union of four eyes.  
 E. & N. Love at first sight.  
 E. E. P. To fall in love at sight.

- P. A. চালৰ কুটা বেবৰ মাটি।  
 T. H. আক্কাই কুটা বেবৰ মাটি।  
 T. E. Cālar kutā borār māti.  
 L. E. T. A straw of the roof and a little earth of the wall.  
 E. & N. Things apparently insignificant often prove to be of great service or utility.  
 E. E. P. Even triflings have a value.

- P. A. চাপৰিলে বৰষুণ নেবে।  
 T. H. আদৰিঙে বৰষুণ নেবে।  
 T. E. Chāparile barashun nebe.  
 L. E. T. The rain will not stop if one stoops.  
 L. & N. Endurance does not mean overcoming one's difficulties.  
 E. E. P. (i) All lay loads on the willing horse. (ii) Endurance is not overcoming.

- P. A. চাৰি বেদ চৈক্য শাস্ত্র,  
 শাব নাপালে এদিন মাত্ৰ।  
 T. H. আৰি বেদ চৈক্য শাস্ত্র,  
 জাৰ নাপালে এদিন মাত্ৰ।  
 T. E. Cāri veda chaiddha śāstra  
 Khāba nāpāle edin mātra.  
 L. E. T. If one remains hungry for a day, the four vedas and the fourteen sastras mean nothing.  
 E. & N. A hungry man i.e. a man living in wants can not remain content with the knowledge of the vedas and all other scriptures. Learning is of no avail to the poor.  
 E. S. P. হাবিৰ দোষী পুৰাণবিদ্যাধী।

P. A. চাপৰি বোৱাকৈ কুজা বোলে।

T. II. বাঘৰি বোৱাকৈ কুজা বোলে।

T. E. Chāpari jōwāke kujā bōle.

L. E. T. He who stoops is called a hunch-back.

E. & N. A man goes by the name of the attitude he keeps.

P. A. P. কাতিবামৰ চকু পাতক গল,  
কণা হবৰ আৰু বাকায়ৈ ব'ল।

E. E. P. (i) Not to advance is to go back. (ii) Clattering hoof means a nail gone.

P. A. চিত্ৰগুপ্তৰ খতিয়ান।

T. H. चित्रगुप्त कतियान्।

T. E. Chitraguptar khatiyān.

L. E. T. The ledger of Chitragupta.

F & N. Chitragupta is supposed to be the god who keeps a record of good and bad deeds of every one. The proverb means that none can escape from the sight of the Infinite intelligence.

E. E. P. The doom's day book.

P. A. চিনা বামুনৰ লগুণ নালাগে।

T. H. चिना बामुनर लगुण नालागे।

T. E. Chinā bāmunar lagun nālāge.

L. E. T. The known Brahmin needs no sacred-thread.

E. & N. Brahmins wear a sacred thread as a symbol. If he is known to people, they would not care to see whether he wears it or not. Men are respected for

their good qualities and not for their show.

E. S. P. মুকাংকল ঘাসামেদৰ্ভৰন দৌবদুস্তৰ।

E. E. P. (i) Fair maidens wear no purses. (ii) A body that is well made needs no cloak. (iii) Old wine requires no bush.

P. A. চিনৰ চাউল খাৰা, গা বান্ধ লৰি।  
অচিনৰ চাউল খাৰা তিনি যুগৰ

T. H. चिनर चाउल खाया, गा बांध लरि।  
अचिनर चाउल खाया तिन युगर मारी।  
T. E. Chinar chāul khābā gā jāi sari.  
Achinar chāul khābā tini  
jugar bhāri.

L. E. T. Eat rice from the known, it will soothe you. Eat rice from the unknown, you will feel heavy.

E. & N. Do not rely upon unknown things.

P. A. P. অচিন কাঠৰ খোৰাকৈ নলগাব।

E. S. P. অজ্ঞাত কুকৰ্মীকৰ বাস্তো দেবো  
ন কৰাবিহ।

E. E. P. If you trust before you try, you may repent before you die.

P. A. চিৰকাল সমানে নাযায়।

T. H. चिरकाल समाने नायाय।

T. E. Chirakāl samāne nājāi.

L. E. T. Time will not pass evenly.

E. & N. Change of fortune is the rule of life.

P. A. P. আক্কাৰৰ পিচত পোহৰ।

B. S. P. অক্ষয়ং পরিবর্তন্তে ভুজানি च  
ভুজানি च ।

B. E. P. One abides not long on the  
summit of fortune.

P. A. চিলৰ পানী বিলক যায় ।

T. H. चिलर् पानी बिलक् या ।

T. E. Chilar pāni bilak jāi.

L. E. T. Water in one's hand flows in  
to bhil ( marsh ).

E. & N. Water naturally flows down-  
wards so all the water that fall  
on the ground untimately find  
its way to a bhil or low land.  
We can not hold water in our  
hands, it will fall to the  
ground i.e. wasted. Hence  
money acquired by evil means  
is spent in evil ways.

P. A. P. पापश्च न पचाति त वाय ।

E. E. P. Ill got ill spent.

P. A. চিকন তেমা ময়ৰাৰ পাখী,  
ভেনেৎ ভেনেৎ কৰে মাখি ।

T. H. चिकण् तेमा मयरा पखी,  
मेवेल् मेवेल् करे माखि ।

T. E. Chikan temā māirār pākhee,  
Bhenet bhenet karo mākhī.

L. E. T. A peacock's feathers in show  
but full of flies.

E. & N. An unholy thing with a holy  
look.

E. E. P. (i) Fair is not fair but that  
which pleaseth. (ii) How can  
he be Godly who is not cleanly.

P. A. চুলি চিৰা ধাৰ ।

T. H. चुक्ति चिरा धार ।

T. E. Chuli chirā dhār.

L. E. T. As sharp as to split a hair.

E. & N In shushruta, the book of  
Hindu surgery, there is men-  
tion of sharpness that could  
split a hair.

E. E. P. (i) Sharp as a razor. (ii) A  
surgeon's knife.

P. A. চুঙাৰ বাহুলীৰ ডোল যেন কণী ।

T. H. चुङ्गा बाहुलीर् डोल् येन् कणी ।

T. E. Chungār bāduleer dhól jen  
kane.

L. E. T. Bats living in bamboo tubes  
lay drum-like eggs.

E. & N. Exaggeration often leads to  
impossibilities. Here there  
are mention of two impossi-  
bilities. On the first instance,  
bats do not lay eggs though  
they can fly. Secondly, a tiny  
thing living in a tube can not  
lay drum-like eggs.

P. A. P. मोषिण् चढाई पर्वत नवे तुलि  
ढोल हेम डिवा पावे हूडाव बाहुली ।

E. S. P. असम्भव इत्यनुगच्छ जल्पः ।

E. E. P. (i) Exaggeration is painting  
a snake and adding legs to it.  
(ii) Exaggeration is a blood  
relation to falsehood.

P. A. চুকত থাকি বুকত খোৱা ।

T. H. चुक्त् थकि बुक्त् खोवा ।

T. E. Cukat thāki bukat khōwa.



L. E. T. He lives in the corner of the house and bites in the breast.

B. & N. A traitor.

B. E. P. Velvet paws hide sharp claws.

P. A. চুকৰ ভেকুলী চুক চিনে।

T. H. ভুক্ ভেকুলী ভুক্ চিনে।

T. E. Chukar bhakulee chuke chine.

L. E. T. A corner-living frog knows its corner only.

B. & N. Living in darkness i.e. ignorance. As a frog living in dark corners is unable to see the good things of the world, so people who do not seek wisdom are unable to enjoy the finer things of nature. !

E. E. P. (i) The ignorant lives in darkness. (ii) Groping in the dark.

P. A. চুঙা চাই সোপা।

T. H. ভুজা আহ সোপা।

T. E. Chungā chāi sōpā.

L. E. T. Make a plug proportionate to the tube.

F. & N. One should make a plug according to the size of a tube, otherwise it will misfit; i.e. meet out the treatment to others the way you are treated by them. It refers generally to the dark side of things.

P. A. P. চেঙক হাইদি ধৰা।

E. S. P. জিহ্নে জন্মাবকাহা।

E. E. P. (i) Paying back in one's own coin. (ii) Make the plaster as large as the sore.

P. A. চেঙক হাইদি ধৰিবা।

T. H. বেক্ ভাইদি ধৰিবা।

T. E. Chengak chaidi dharibā.

L. E. T. Catch at cheng (a kind of small fish) with ash.

B. & N. This kind of fish is sly and its boddy is slippery. If you put some ash over it the slippery nature would go rendering it easy to handle. Hence try to catch one by its weak point and it will submit.

P. A. P. চুঙা চাই সোপা।

E. S. P. জিহ্নে জন্মাবকাহা।

F. F. P. Catch the bull by the horn.

P. A. চোৰ বেচি হলে কীলৰ সৰাহ।

T. H. চোৰ বেচি হলে কীলৰ সৰাহ।

T. L. Chór bechi hale kilar sarāh.

L. E. T. More the thieves, less the beating.

F. & N. There is little shame or blame, if there are more evil-doers. It also refers to small share of pains to do a hard job by many.

P. A. চোৰে নেৰে চোৰ প্রকৃতি,

শহাই নেৰে শৰ।

যেতেক নহওক ডোম বৰগিৰি,

নদীৰ কুলত ঘৰ ॥

T. H. চোৰে নেৰে চোৰ প্রকৃতি, যাহাৰ নেৰে ঘৰ।

যেতেক নহওক ডোম বৰগিৰি,

নদীৰ কুলত ঘৰ ॥

T. E. Chôre nere chór prakriti

śahāi nere śar.

Jatek nahôwk dôm bargiri  
nodir kulat ghar.

L. E. T. A thief will not shun stealing habits, a hare will not leave the fence-hole and a fisherman will always build his house on a river bank even if he is rich.

E. & N. One can not shake off one's habits.

P. A. F. চোবে নেবে চৌব প্রকৃতি, কুকুবে নেবে ছাই, বাব যি বতাহ যবিলে লগত যায়।

E. S. P. बन्धुभावोहि बन्धुभाव बन्धुभावो।  
বুঝিমানঃ।

E. E. P. If an ass goes atravelling, he will not return home a horse.

P. A. চৌব পৌব মুখ খনিহে।

T. H. চৌব পৌব মুখ খনিহে।

T. E. Chôr pôr mukh khanihe.

L. E. T. The Burglar son has got his face only.

E. & N. Unworthy desendants go about bragging and boasting of their heridity.

E. F. P. Unworthy offspring brag most of their worthy descent.

P. A. চৌবে নিয়া গরুর বাটে বাটে ঘাঁহ।

T. H. চৌবে নিয়া গরুর বাটে বাটে ঘাঁহ।

T. E. Chôre niyâ garur bâte bâte ghanh.

L. E. T. There is grass on every road for a stolen cow.

E. & N. A cow may be stolen, but it can eat grass on the roads by which they are carried away.

That is, it is important, where a man can find his living than that of his birth place.

P. A. P. য'তে বাতি ত'তে বাতি।

E. S. P. भोजनं व्यवहाराय यत्नं हृद-मन्दिरे।

E. E. P. It matters less to a man where he is born than where he can live.

P. A. চৌবক সাক্ষী মাতাল।

T. H. চৌবক সাক্ষী মাতাল।

T. E. Chôrak sakshee mâtâl.

L. E. T. A drunkard is the witness of a thief.

E. & N. An interested person could not be counted as a witness ; for instance, an adict to liquor needs money and is naturally a friend of thieves.

E. E. P. (i) Suporting a lie by another lie. (ii) An interested witness is no witness.

P. A. চৌহ দি চৌহ উলিওরা।

T. H. চৌহ দি চৌহ উলিওরা।

T. E. Chôh di bhôh uliwa.

L. E. T. Tempting one to take out one's intestines.

E. & N. Encouraging one to hazard his life.

P. A. P. গহত তুলি তবিত কাটা।

E. E. P. Cunning surpasses strength.

P. A. চৌবক মেলে দুস্তোরা।

T. H. চৌবক মেলে দুস্তোরা।

T. E. Chôrak mele dustôrai.

L. E. T. Attending meetings would not pay a thief.

E. & N. Thieves must keep themselves busy to collect informations about wealth and its possessors. So sitting tight in attending meetings would not pay them. That is, unmindful of one's own business is not profitable to him

E. S. P. বৰদীৰ্ঘা: বুকুৰে বহে হাতলৈয়া ।  
মুখিমিঅন্তৰ: ।  
লিঙ্গাতলৈয়া বৰ ক্রোধ জালৈব  
দীৰ্ঘমুখলৈয়া ॥

E. E. P. Every shoe fits not every foot.

P. A. চোৰে হে দেখে চোৰৰ ঠেং ।

T. H. খোঁই হৈ ইহে খোঁইৰু ৰুঁ ।

T. E. A thief can see the legs of a thief.

E. & N. A man of evil nature knows another man of his type easily, for he understands about the working of such men from his own nature.

P. A. P. লাগে হে দেখে লাগৰ ঠেং ।

E. S. P. মূখ্য মূখী: সন্মতলৈয়াব ।

E. E. P. Set a thief, to catch a thief.

P. A. চোৰ পলালে বুদ্ধি বাঢ়ে ।

T. H. খোঁই পাকটো বুদ্ধি বাঢ়ে ।

T. E. Chôr palale buddhi bāhre.

L. E. T. Wisdom increases when the burglar is gone.

E. & N. Everybody becomes wiser after suffering a loss—wise after the event.

E. S. P. ১। খোঁই গতে কিন্তু লাভহানন্দ ।

২। দুস্তৰকৰ্ম্মা ব বা বিয়া বহুস্ত-

গত স্বৰ্ণ ।

কাম্যকাউ ন লা বিয়া কাম্যকাউ

নতদ্বন্দ্ব ॥

E. E. P. (i) Locking the stable door when the steed is stolen.  
(ii) Wisdom increases after the event.

P. A. চোতালৰ ব'দ চেণা লাগে ।

T. H. খোতালৰ ব'দ চেণা লাগে ।

T. E. Chôtālar ro'd chengā lage.

L. E. T. He feels the sunshine of the yard sharp.

E. & N. We should consider ourselves lucky to be able to enjoy the sunshine in our yard, but we feel it to be too hot. Thus we do not recognize the blessings when they are at our door. We give them their proper value only when they are beyond our reach

P. A. P. তপস্ তাতৰ বোঁহাঁই বায় ।

E. E. P. (i) Blessings are not valued till they are gone. (ii) If there were no clouds we would not enjoy the sun. (iii) He is a poor smith who can not bear smoke.

P. A. চোৰকো মোৰে পায়,

লোকো মাৰবে খায় ।

খোৰকো মোৰে পায়, লোকো মাৰবে খায় ।

Chôrakô môre pāi,  
lôkô māmāre khāi.

- |          |   |          |  |
|----------|---|----------|--|
| I. E. T. | The thief meets the cheat and iron also rusts.  | E. & N.  | Students hate going to school in the rain ; goats dread rain and ashes melt away in the rain.  |
| B. & N.  | One powerful is overpowered by another.   |          |  |
| P. A. P. | ভূত্ব গুণবত দানব ।  | P. A.    | হাল কাড়ি ভোল হিরোতা ।   |
| E. E. P. | (i) The victor victimised.<br>(ii) Everything has its time.   | T. H.    | ভাঙ্ কাড়ি হোঙ্ ভিহোবা ।   |
|          |   | T. E.    | Chāl kahri dhōl chhiōwā.   |
| P. A.    | হাইবে ভুই ঢাকা নাযায় ।   | L. E. T. | I will skin him and use the skin on a drum.  |
| T. H.    | ভাহে ভুই ঢাকা নাযায় ।  | E. & N.  | If I can not get it from his purse, I will skin him and use the skin to make a beating drum or trumpet, so that I can make out something from his skin. To force out something from one. |
| T. E.    | Chāire jui dhākā nājai.   |          |  |
| L. E. T. | Ashes can not conceal a fire.   | E. E. P. | I get it from his purse or from his skin.  |
| E. & N.  | It is not possible to hide a truth.   |          |  |
| P. A. P. | টপাম্ব ঢাকা নাযায় ।  | P. A.    | হাই খাবগৈ হবিণা কান্দত পবে ।   |
| E. S. P. | অগ্নি প্রস্কলিত হুইয়া বসন্তোহুনিভসি ।  | T. H.    | ভাহু খাবগৈ হবিণা কান্দত পবে ।  |
| E. E. P. | (i) Murders will out. (ii) Love and poverty are hard to hide.<br>(iii) Sooner or later the truth will come out. | T. E.    | Chāi khāba goi harina fādat pare.  |
|          |   | L. E. T. | A deer entraps itself by going to eat ash.   |
| P. A.    | ছলি মরক, বেজরে গুণ চাওঁ ।   | E. & N.  | Man courts danger for his greed.   |
| T. H.    | ভলি মরক্, বেজর গুণ খাজো ।   | P. A. P. | লোভে পাপ, পাপে যুক্ত ।   |
| T. E.    | Chali marak, bejare gun chāwñ.  | E. S. P. | দাতব্যদর্শাখিনবা ভুত্বদুঃখবেজনন্ ।   |
| L. E. T. | Let me try the doctor even if the child dies.   |          |  |
| E. & N.  | When a man becomes desperate he will stake anything.  | P. A.    | ছাল হিগা তেবুৰাৰ বাঘবান্ন নাম ।  |
|          |   | T. H.    | ভাঙ্ ভিগা উকুৰাৰ বাঘবান্ন নাম ।  |
| P. A.    | ছাজ, ছাগল, ছাই, ববৰুণ দিলে নায় ।   | T. E.    | Chāl chigā dhekurār Bāghrāi nām.   |
| T. H.    | ভাজ, ভাগল, ভাহ, ববৰুৰ দিঙে নায় ।   | L. E. T. | A mangy dogs' name is Royal tiger.   |
| T. E.    | Chātra, chāgal, chāi, barashun dile nāi.  |          |  |
| L. E. T. | You do not find students, goats and ashes in the rain.  |          |  |

E. & N. When a dog become old it generally becomes mangy. It then loses its strength and nobody cares for it. It is all useless even if the owner call such a dog as a Royal tiger.

P. A. P. কণা গোব নাম পদ্মলোচন।

E. E. P. (i) All birds think its own nest beautiful. (ii) An ass is beautiful to an ass and a pig to a pig.

ছাই মুঠি ধরিলে সোণ মুঠি হয়।

T. H. জাহ মুঠি ধরিলে সোণ মুঠি হয়।

T. E. Chāi muthi dharile sōn muthi hai.

L. E. T. If he holds a handful of ash, it will become a handful of gold.

E. & N. When fortune favours a man, he gains in any speculation.

P. A. P. হবব দিনত কুহুবেও বৈ টানে।

E. S. P. কি ভুলবিসি মহা : সজব বলা কেন্দ্রে  
বুলবসি।

E. E. P. (i) Cast him into the Nile and he will come up with a fish in his mouth. (ii) With the fortunate everything is fortunate. (iii) He will throw a penny up, a dollar will come down home.

হাগল মবাব ছমাহ হ'ল,  
এতিমাহে ছালে বেবায়।

T. H. জাগজ্ মবাব্ জমাহ হ'ল,  
দুতিমাহে জাক্ বেবায়।

T. E. Chāgal marār chamāh hal, etiāhe chāle bebāi.

L. E. T. It is six months the goat is dead and its skin now bleats.

E. & N. The skin of a dead goat can not bleat after six months, i.e. untimely attention or sympathy is meaningless.

হাগলে পাত খোতা দিয়া কথা।

T. H. জাগলে পাত্ জোবা দিয়া কথা।

T. E. Chāgale pāt khowā diā kathā.

L. E. T. He talks like a goat eating up leaves.

E. & N. Goats are very quick in eating leaves. Goats forget any other thing while eating. Garrulous people also forget everything else and talk ceaselessly whether there is sense or not—hence the analogy.

E. E. P. (i) Garrulous. (ii) Talking glibly.

হিগা হাড় বোবা নালাগে।

T. H. জিগা হাড়্ বোবা নালাগে।

T. E. Chigā hār jōrā nālāge.

L. E. T. Broken bones do not join.

E. & N. A broken bone may be joined but do not become what it was. The same is applicable in case of mind.

P. A. P. ফালা বীহ জোবা নালাগে।

E. E. P. (i) Broken friendship may be sown but never sound.  
(ii) What is done can not be

undone. (iii) The salt that is spilt will not gather all up.

হেগ বুজি কাম কৰ।।

T. H. জেগ্ বুজি কাম্ কৰ।

T. E. Cheg buji kām karā.

L. E. T. Work at the opportune moment.

E. & N. Do not lose your opportune moments.

E. S. P. ধৰ্মমায়ি কালি ধৰ্মবলি বিবাহলাঃ।

E. E. P. (i) Make hay while the sun shines. (ii) Hit while the iron is hot. (iii) A right thing in the right moment.

জলকীয়াৰ জালাই সোৱাদ।

T. H. জলকীয়াৰ জাহাৰ্ সোৱাদ্।

T. E. Jalakiār jālai sōwād.

L. E. T. Pungency is the taste of chillies.

E. & N. Things that are not sweet are also tasty in their own ways, for we eat chillies not because they are sweet but for their own taste, just for a change. Hence it is best for us to accept things for what they are worth.

E. E. P. Accept everything for what it is worth.

জয়দেউ কাকুতি।

T. H. জয়দেউ কাকুতি।

T. E. Jaydeu Kakuti.

L. E. T. Importuning or praying like Jayadeva.

E. & N. Joydeba is a mediæval poet and a devotee. It is said that the idols of the Deity at Puri faced eastward at his onepointed devotional worship, though Hindus place their idols of the Deity either south-facing or west-facing.

জপাৰ কাপোৰো পোকে কুটে।

T. H. জপাৰ্ কাপোৰো পোকে কুটে।

T. E. Japār kāpōro pōke kute.

L. E. T. Moths eat the cloths kept in a basket. (*jopa*)

E. & N. In old days people used to keep their cloths in bamboo or cane basket (*jopa*). These cloths become moth-eaten if they are not inspected from time to time or used occasionally.

E. E. P. Favours unused are favours abused.

P. A. জয়ৰ দিনত ভয় নাই,

মৃত্যুৰ দিনত ঔষধ নাই।

T. H. জয়ৰ্ দিনত্ ভয়্ নাঈ,

মৃত্যুৰ্ দিনত্ জীৱত্ নাথ্।

T. E. Jaiar dinat bhai nāi, mṛityur dinat ousadh nāi.

L. E. T. There is no fear in times of victory, there is no remedy in times of death.

E. & N. When one's time is favourable he knows no fear, when death

is at one's door no medicine  
can save his life.

B. S. P. বদ্‌লাবি চরবত।

B. H. P. Fortune favours some and  
disfavours others.

P. A. জমীও বস।

T. H. জমীজো বস্।

T. E. Jamiô Jama.

L. E. T. Land too is Jama.

B. & N. Landed property means some  
litigation.

B. H. P. Buying land is buying war.

P. A. জাববি চেপিলে বস নোলাস্।

T. H. জাববি চেপিলে বস্ নোলাস্।

T. E. Jābari chopile ras nōlai.

L. E. T. No juice would come out by  
pressing crushed sugarcane.

B. & N. A thing which is not worth  
while must not be sought for.

E. E. P. Fighting after a shadow.

P. A. জাগি শুবা, বাছি খাবা।

T. H. জাগি শুবা, বাছি খাবা।

T. E. Jāgi shubā, bāchi khābā.

L. E. T. Sleep remaining awake and  
eat after proper choice.

B. & N. Be on the alert.—“Perpetual  
vigilance is the price of  
freedom.”

P. A. P. গাধখানব বিনাশ নাই।

B. H. P. When an old dog barks one  
must look out.

P. A. জালত পরা বাঘ।

T. H. জালত পরা বাঘ।

T. E. Jālat parā bāgh.

L. E. T. A netted tiger.

B. & N. In old days tigers were netted  
and killed. It refers to a  
powerful man enmeshed in  
danger when anybody can  
spit at time.

P. A. P. অভিন্নহাৰ চক্ৰ বেঁহ।

P. A. জাপি, লাঠি, টনা;

ইয়াক এবে কণা।

T. H. জাপি, লাঠি, টনা; ইয়াক্‌ দূৰে কণা।

T. E. Only the blind leaves behind  
his japi (a headgear against  
sun and rain), stick and tona  
(a long piece of cloth which  
goes round the waist to feel  
strong).

B. & N. Unmindful people feel miser-  
able by leaving behind their  
useful things like ‘japi’,  
‘lathi’ and ‘tona’

P. A. P. হাতৰ লাখুট এৰি নিদিবা।

B. H. P. A careless master will make  
a negligent servant.

P. A. জাটেক মাৰে খাটেলৰ নাম।

T. H. জাকৈ মাৰে জাকৈ নাম্।

T. E. Jākai māro khāloir nām.

L. E. T. The jakoi (an implement to  
catch fish) catches, the khāloi  
(a pot made of bamboo to  
keep fish after they are  
caught) earns the name.

- E. & N. One gets the praise for works done by another.
- P. A. P. যাকীৰ হুদে দেউবী ব্ৰহ্ম।
- L. E. T. (i) It is easy to improve on what is already invented. (ii) One beats the bush, another has the hare.
- 
- P. A. জাত চাই পাত, বিধান চাই ভাত।
- T. H. জাৎ খাই পাত্, বিধান্ খাই ভাত্।
- T. E. Jāt chāi pāt bidhān chāi bhāt.
- L. E. T. The leaves show the species and the seed paddy shows the quality of rice (cooked).
- E. & N. We can ascertain the result of a work by looking at its beginning.
- P. A. P. কলহ চাই কান, লবা চাই ধান।
- E. E. P. (i) Heridity tells. (ii) Morn-ing shows the day.
- 
- P. A. জিভাব পানী পেলোৱা।
- T. H. জিমাৎ পানী বেভোৱা।
- T. E. Jibhār pāni pelōwā.
- L. E. T. He drops water from his tongue.
- E. & N. A gluttonous man's tongue gets wet at the sight of eat-ables—even saliva come out of his mouth unconsciously.
- E. E. P. (i) A greedy man. (ii) A gluttonous man.
- 
- P. A. জিভাত হাড় নোহোৱা।
- T. H. জিমাৎ হাড়্ নোহোৱা।
- T. E. Jibhāt hār nōhōwā.
- L. E. T. He has no bone in his tongue.
- E. & N. A shameless liar. People talk with the help of his tongue. Frequent movement of the tongue means frequent change of words. It could have been fixed if there were a bone in it so that change of words would have been less. Hence the expression.
- E. E. P. (i) He that has no shame has no conscience. (ii) A brazen-faced man.
- 
- T. E. জীৱন পণ কৰা।
- T. H. জীৱন্ পণ্ কৰা।
- T. E. Jiban pan karā.
- L. E. T. He bets his life.
- E. & N. Making a promise to achieve an end by hazarding one's life.
- E. E. P. প্রাণানবি পণীক্ৰম্বা।
- E. E. P. To do or to die.
- 
- P. A. জীয়াই জীয়াই হাল কাড়া।
- T. H. জীয়াহ্ জীয়াহ্ জাঙ্ কাড়া।
- T. E. Jiāi jiāi chāl kāhrā.
- L. E. T. Skin him alive.
- E. & N. To torture one to death.
- E. E. P. To skin one alive.
- 
- P. A. জীয়া বাঁৰী।
- T. H. জীয়া বাঁৱী।
- T. E. Jiā bāṇree.
- L. E. T. Widowed while the husband is living.



H. & N. It means a wife separated from her husband.

H. E. P. A divorced wife.

P. A. জীয়াত নিদিদে দহি কুটি,  
দানত দিব ছিবি আঙুঠি।

T. H. জীয়াত নিদিদে দহি কুটি।  
দানত দিব ছিবি আঙুঠি।

T. B. Jiāt nidiae dahi kuti,  
Dānat diba chiri ānguthi.

L. E. T. He would not give a bare thread while alive, but would give a bird-designed ring after death in the last rite.

H. & N. Bird-designed rings are very much adored in this country. A husband promising his wife that he would give such a ring in her Sradh ceremony would not give her even a bare thread of a cloth.

H. E. P. After meat comes the mustard.

P. A. জুইব কাষত ঘিঁউ।

T. H. জুই কাষত ঘিঁউ।

T. E. Juir kāshat ghiu.

L. E. T. Ghee near a fire.

H. & N. Ghee normally remain solidified. It will melt if you place it near a fire. Do not put together things which might affect each other adversely.

H. E. P. Do not chain your dog together with your sausages.

P. A. জুইব মাজত উধানব বাস।

T. H. জুই মাজত উধানব বাস।

T. E. Juir mājat udhānar bās.

L. E. T. An oven lives in the fire.

H. & N. None can live without food and the food is cooked upon an oven. Thus to provide us food the oven has got to live in the fire, i.e. no good thing could be acquired without undergoing some trouble.

H. E. P. No house without mouse. No throne without thorn.

P. A. জুই খাটল আনাংব হাংগে।

T. H. জুই খাটল আনাংব হাংগে।

T. E. Jui khāla āngāre hāge.

L. E. T. The fire-eater's excreta will be charcoal.

H. & N. Impossible undertakings will end in frustration.

P. A. P. শিল খাটল কোন নায়াব।

H. E. P. বদ্ব্যসপি মোক্ষং জীর্ঘ্যন্তে বদ্ব্যসযন্।

H. E. P. (i) Action has reaction and cause has effect. (ii) He that marries before he is wise, will die before he thrives.

P. A. জুই পানী আলাগ করা।

T. H. জুই পানী আলাগ করা।

T. E. Jui pāni ālag karā.

L. E. T. Separate him by fire and water.

H. & N. Outlawing a man. In old days people used to draw water from a common source.

To obtain fire was also a problem then. Normally fire was kept by well-to-do people by constant burning of paddy husks. So, when a man would violate social rules he was punished by society by denying him fire and water till he mended his ways.

E. E. P. To outlaw. To out cast.

P. A. জুইব ভয়ত উধান পলোৱা।

T. H. জুইব ভয়ত উধান পলোৱা।

T. E. Juir bhayat udhān palōwā.

L. E. T. The oven can not flee from the fire.

E. & N. One can not get away from his circumstances in which he is in. For it is better to struggle accepting the difficulties.

E. E. P. No house without a mouse.  
No throne without thorn.

P. A. জোনাকত হকৰাই,  
জোনাকত বিচৰা।

T. H. জোনাকত হকৰাই, জোনাকত বিচৰা।

T. E. Jōnakat haruṣi, āndhārat bichārā.

L. E. T. Losing things in a bright moon and searching for them in a dark moon.

E. & N. Losing opportune moments in vain and launching an untimely struggle.

P. A. P. এবিধি বেচি কাৰা।

E. E. P. (i) Blessings are not valued till they are gone. (ii) Throwing the bucket after the rope.

P. A. জোবো মাৰিব নোৱাৰা।

T. H. জোবো মাৰিব নোৱাৰা।

T. E. Jōrā māriba nōwārā.

L. E. T. He is unable to soulder the joint.

E. & N. He is unable to meet his needs.

E. E. P. He who can not make both ends meet.

P. A. জোবো জোব পাভা জোব,  
তাই হাড়িত খাইভী,

সিঙ গক চোব।

T. H. জোবো জোব পাভা জোব,

তাই হাড়িত খাইভী, সিঙ গক চোব।

T. E. Jōrō jōr pābhā jōr, tai hārhit khāitee, shiō garu chōr.

L. E. T. A wonderful combination ! She eats in the cooking pot and he is a cattle-lifter.

E. & N. Bad people will like each other.

E. E. P. (ii) Birds of the same feather flock together. (ii) Half-wits greet each other.

P. A. জোবো পুৰি হাতত লাগা।

T. H. জোবো পুৰি হাতত লাগা।

T. E. Jōrā puri hātāt lāgā.

L. E. T. The torch so far burnt as to touch the hand.

E. & N. In old days people carried torch to light their path.

These were made generally from split bamboo or the like thing. If one failed to get a substitute in time, i.e. before it is burnt to the hilt, the man will be in difficulties.

- E. E. P. (i) At the eleventh hour. (ii) It is too late to cast anchor when the ship is on the rock.

P. A. জৌক লাগা দিয়া ।

T. H. জৌক কলা দিয়া ।

T. E. Jōnk lāgā diā.

L. E. T. Sticking like a leech.

E. & N. One who would not leave another till he gets what he wants.

E. E. P. Clinging like a leech. "

P. A. জৌকৰ মুখত চুন ।

T. H. জৌকৰ মুখত চুন ।

T. E. Jōnkar mukhat chun.

L. E. T. Lime in the mouth of a leech.

E. & N. A leech would cling to its victim till it can suck the blood. But it atonce leaves its victim and dies if you apply a little lime in its mouth.

P. A. P. যেনে কুহুৰ তেনে টাজোন ।

E. S. P. থকাবুকবৌ অতি: ।

E. E. P. Paid in his own coins.

P. A. জোমৰ আগত জোলাকীৰ

পোহৰ ।

T. H. জোনৰ আগত জোলাকীৰ পোহৰ ।

T. E. Jónar āgat jōnākīr póhar.

L. E. D. The light of a glowworm before the moon.

E. & N. The genious outshines the less intelligent.

P. A. P. ঘৰপোকা জুইত জোৰাব পোহৰ ।

E. S. P. জুয়া হীৰো দিবাঘি অ ।

E. E. P. (i) A spark before a fire. (ii) A lamp in a broad daylight.

P. A. জোৰ যাৰ মুলুক তাৰ ।

T. H. জোৰ বাৰ্ মুলুক্ তাৰ্ ।

T. E. Jōr jār muluk tār.

L. E. T. Right is established by might.

E. & N. A powerful man will always make his influence felt by others.

E. S. P. যোযেনোযা বহুলক্ষ্য ।

E. E. P. Might is right.

P. A. জবৰ দাহত বেবত লাঠি ।

T. H. জবৰ দাহত বেবত লাঠি ।

T. E. Jvarar dāhat berat lāthi.

L. E. T. A high temperature making one kick at the wall.

E. & N. Cursing one for the fault of others.

P. A. P. শত্রুৰ হাগলীৰ কাণ ধোহোৰ ।

E. E. P. Throwing the blame upon other's shoulders.

P. A. জবতকৈ দাহ বেছি ।

T. H. জবতকৈ দাহ বেছি ।

T. E. Jvaratkai dāh bechi.

- L. E. T. The heat is greater than his fever.  
E. & N. Making unnecessary show of things.  
P. A. কেবেলাভকৈ গুটি দীঘল।  
E. E. P. Short boughs long vintage.

- P. A. জব এবিলেও কর্পটিয়ে নেবে।  
T. H. জব্‌ এবিকলো কর্পটিয়ে নেই।  
T. E. Jvar erileô karpantie nere.  
L. E. T. Even after remission of a fever, the accompanying complications do not disappear.  
E. & N. There are people who would leave a string even to the alms they give.  
P. A. P. মবিলেও নেবে ধনজর বায়ু।  
E. E. P. When the devil dies he never lacks a thief mourner.

- P. A. জ্বালা জুইত যি উ ঢালা।  
T. H. জ্বালা জুইত যি উ ঢালা।  
T. E. Jwalā juit gheun dhālā.  
L. E. T. Pouring ghee into a blazing fire.  
E. & N. Adding to the cause of insinuation, as a fire is enlarged by pouring oily sustance into it.  
E. E. P. Adding fuel to the fire.

- P. A. টিপা মূৰ ঢাকা নাযায়।  
T. H. টপা মূৰ্‌ ঢাকা নাযায়।  
T. E. Tapā mur dhākā nājay.  
L. E. T. A bald head can not be hidden.  
E. & N. There are some aspects in us

which can not be hidden from the public eye.

- P. A. জুই হাইবে ঢাকা নাযায়।  
E. S. P. জদি দলভিত্তি তদ্ভা বন্দেগাছুমিস্তি।  
E. E. P. Love and poverty are hard to hide.

- P. A. টকাৰ জুদ ঘোৰাৰ আগত লবে।  
T. H. টকাৰ্‌ জুদ ঘোৰাৰ্‌ আগত লবে।  
T. E. Takār sud ghōrār āgat lare.  
L. E. T. Interest on loan runs before horses.  
E. & N. Interest on borrowed money goes on increasing, often surpassing the capital itself. It is very hard to thrive on borrowed capital.  
E. E. P. Money borrowed soon sorrowed.

- P. A. টিপ টিপলী চবাই,  
টিপা মাৰিলে মবে,  
কৈলাশলৈ উবে। উবে। কবে।  
T. H. টিপ্‌ টিপলী চবাই, টিপা মাৰিলে মবে,  
কৈলাশলৈ উবে। উবে। কবে।  
T. E. Tip tipali charai, tipā mārire  
mare,  
Kailāshalai urōṇ urōṇ kare.  
L. E. T. A tiny bird that will die at a pinch desires to fly up to Kailash ( Everest ).  
E. & N. Not to speak of small birds even the bigger ones never could fly in the thin air of Everest. It is useless to try at

things that are beyond their capacity to reach.

- P. A. P. গাত নাই ঢাল বাকী,  
মদ খায় ডিবি টেকেদী ।  
E. S. P. জলবলি ময়ালু গুণেখিদিয়া ।  
E. E. P. (i) Casting beyond the moon.  
(ii) Every little fish expects to become a whale.

- P. A. টুটুকীয়া নহলে গাঁও নবহে ।  
T. H. টুটুকীয়া নহে গাঁও নবহে ।  
T. E. Tutukiya nahale gāon nabahe.  
L. E. T. A village never goes without a tale bearer.  
E. & N. In a village one is sure to find all sorts of people, including backbiters, eavesdroppers and tale-bearers.  
I. & N. Unity in diversity.

- P. A. টেঙা খাই নাখায় পানী,  
যমে মাখুহে টানাটানি ।  
T. H. টেঙা খাই নাখায় পানী,  
যমে মাখুই টানাটানি ।  
T. E. Tengā khāi nākhāi pāni.  
Jame mānuhe tānātāni.  
L. E. T. There is a tug of war between 'Jama the god of death and man if one does not drink water after taking acid things.  
E. & N. Acid, if allowed to remain in the mouth might cause harm to the sensitive tissues and to the teeth—hence the advice became proverbial.

- P. A. টেঙা আম এবার হে বেচিব পাৰি ।  
T. H. টেঙা আম এবাৰ হে বেচিব পাৰি ।  
T. E. Tengā ām ebār he bechiba pāri.  
L. E. T. Sour mangoes could be sold only once.  
E. & N. Mangoes are sweet to eat. There is exception to every rule. Some mangoes remain sour if even when they are ripe. If such fruits are sold as sweet, none will buy them for the second time, i.e. one can play a trick and cheat people only once.  
E. E. P. Borrowing does well only once.

- P. A. টোপণিত ভোজ হৰায়,  
লাজত কাজ হৰায় ।  
T. H. টোপণিত ভোজ হৰায়,  
লাজত কাজ হৰায় ।  
T. E. Tōpanit bhōj harāi,  
Lājat kāj harāi.  
L. E. T. Shyness loses an appointment. Sleep loses a feast.  
E. & N. One who is shy can not expect to work for himself or for others. Likewise, one who indulges in sleep can not expect to be present at feasts.  
P. A. P. লাছা বায়ুণ, কাহা চোব ।  
E. E. P. Let sleeping dogs lie.

- P. A. টোকানভে এই কামোব  
ঠেং পালেভে আছেই ।  
T. H. টোকানভে এই কামোব ঠেং পালেভে আছেই ।

- T. E. T'ókánate ei kāmór, theng  
pāletó āchei.
- L. E. T. Such a hard bite in the stick,  
never know what he would do  
if he gets at the leg.
- E. & N. It refers to the story of the  
fox and the crocodile. The  
fox cheated the crocodile by  
saying this. It means deceiving  
somebody.
- E. E. P. The world likes to be deceived.
- P. A. টোশোলা দেখিলে,  
টুপুলী নাচে ।
- T. H. দেদোলা জিকে টুপুলী নাচে ।
- T. E. Tópólā dekhile, tupuli nāche.
- L. E. T. Presentation packets dance at  
the sight of (other) preseration  
packets.
- E. & N. Friendship is tightened by  
mutual giving. If you give, I  
shall give.
- P. A. P. দিলেহে পার ।
- E. S. P. অম্বুরামোহি জীমুত আলেইরিলন্দতে ।
- E. E. P. (i) He is a good man who is a  
man of goods. (ii) Mutual  
giving makes good friends.  
(iii) Wealth makes wit waver.
- P. A. টোপনি নাজানে বরি বাকবা,  
ভোকে নাজানে পঁয়তা জকবা ।
- T. H. টোপনি নাজানি বরি বাকবা,  
ভোকে নাজানি পঁয়তা জকবা ।
- T. E. Tópani nājāne bari bākārā  
Bhōke nājāne paiytā jakarā.
- L. E. T. Sleep does not know of a good  
place or bad, hunger does not
- discriminate between cold or  
fermented rice.
- E. & N. The quality of bed does not  
matter when a man is sleepy  
and the quality of food does  
not matter when a man is  
hungry.
- P. A. P. (বাক্স) ভুকীয়া পাত কাটিব যার,  
অভুকীয়াই বোলে মাটিতে দিবা ।
- E. S. P. ভুকীয়াই ন করোনি পায়ন্ ?
- E. E. P. (i) A hungry belly has no ears.  
(ii) A man in hunger and cold  
is ready for anything.
- P. A. ঠেলি নির্ভা নাই, দোলাত যান্ন ।
- T. H. ঠেলি নির্ভোতা নার, দোলাত যান্ন ।
- T. E. Theli niōntā nāi dōlāt jāi.
- L. E. T. He who can not get a push  
desires to ride a palanquin.
- E. & N. Desiring for things one can  
not afford to have.
- E. S. P. প্রাণ্ডুল্ম্যে ফটে জোমাদুহাডুহি বানমনঃ ।
- E. E. P. He that lags most, longs most.
- P. A. ঠেঙব ডোল গলত লগোতা ।
- T. H. ঠেঙ্ ডোল্ গলত্ জোতা ।
- T. E. Thengar dól galat lagōwā.
- L. E. T. Placing the noose of one's  
leg in one's neck.
- E. & N. Making things more compli-  
cated.
- P. A. P. যাক কিলঙতা নাই সি ঔব তলত যার ।
- E. E. P. He who has no worries makes  
himself some.

- P. A. ঠেকে হাতে জপিওৱা।  
 T. H. ঠেকে হাতে জপিওৱা।  
 T. E. Thonge hāte japiôwā.  
 L. E. T. He skips on hand and foot.  
 E. & N. One who forgets everything due to overjoy.  
 E. E. P. When a man is happy he does not hear the clock strike.

- P. A. ঠেকে ব'ত, শিকে ত'ত।  
 T. H. ঠেকে ব'ত, শিকে ত'ত।  
 T. E. Theke jot, shike tot.  
 L. E. T. He loarns whero he gets a knock.  
 E. & N. When we got a knock we learn how to avoid it in future.  
 P. A. P. ঠেলাৰ নাম বাৰাজী।  
 E. E. P. (i) Experience is the mistress of fools. (ii) Experience makes even fools wise. (iii) Virtue flourishes from a wound.

- P. A. ঠেলাৰ নাম বাৰাজী।  
 T. H. ঠেলাৰ নাম বাৰাজী।  
 T. E. Thelār nām bābāji.  
 L. E. T. We call him master who can punishes us.  
 E. & N. He who can overpower others are regarded in high esteem.  
 P. A. P. ঠেকে ব'ত শিকে ত'ত।  
 E. E. P. (i) Experience is the mistress of fools. (ii) Need makes an old wife trot. (iii) Neccessity teaches to pray.

- P. A. ডলাৰ বগৰী।  
 T. H. ডলাৰ বগৰী।  
 T. E. Dalār bagaree.  
 L. E. T. Plums in a bamboo tray.  
 E. & N. Being round the fruits would roll from one side to the other if carried in a flat bamboo tray. One who can not stick to his work.  
 E. E. P. A rolling stone.

- P. A. ডাল কাটা ভাটৌ।  
 T. H. ডাল কাটা ভাটৌ।  
 T. E. Dāl kātā bhātou.  
 L. E. T. Even a tamed parrot will cut its bondage.  
 E. & N. Wild birds however tamed will get away as scon as they find an opportunity. It refers to unreliable persons though they are helped.  
 E. E. P. Unreliable like wild birds.

- P. A. ডাঙৰ মন দুখীয়া নহয়।  
 T. H. ডাঙৰ মন দুখীয়া নহয়।  
 T. E. Dāngar man dukhiā nahai.  
 L. E. T. A great mind is not poor.  
 E. & N. One who is really great, will not stoop low to meanness.  
 P. A. P. হাতীৰ তৰত নাই বুলিও চানি  
 কলহ পানী।  
 E. S. P. জখি মিছাদিমাখি মানকী খাতি  
 খীৰতা।  
 E. E. P. A great mind possesses a kingdom.

- P. A. ডাঙৰৰ দায় পিচলি যায়,  
নকৰ দায় বাপে বোপে খায়।
- T. H. হাজৰ্ দায়্ দিখতি যায়্।  
সল্ দায়্ জাপে জোপে জায়্।
- T. E. Dāngarak dāi picchali jāi,  
Sarur dāi khāpe khōpe khāi.
- L. E. T. Faults of the great slip away,  
faults of the insignificant hold tight.
- E. & N. It is the way of the world to  
find fault with the poor and  
ignore the faults of the rich  
or the powerful.
- P. A. P. হাতী চোৰ আগে আগে যায়,  
ভাৰোন চোৰক বান্ধি কিলায়।
- E. E. P. If the doctor cures, the sun  
sees it, he who kills the earth  
hides it.

- P. A. ডাল পছলা মাৰা।
- T. H. ডাল্ পছলা মাৰা।
- E. Dal pachulā mārā.
- L. L. T. To beat with the sprout of a  
plantain plant.
- E. & N. It is customary with some  
religious order to beat the  
violate of religious rites with  
the sprout of a plantain tree.  
Hence punishing one to  
shame him.
- P. A. P. দধি যথা দিয়া।
- E. E. P. Severely dealt with.

- P. A. ডাঙৰক মান কৰিবা।
- T. H. হাজৰ্ মান্ কৰিবা।

- T. E. Dāngarak mān karibā.
- L. E. T. The aged should be respected.
- E. E. P. (i) Respect grey hairs. (ii)  
Respect the old.

- P. A. ডিমাত আঁহ উলিওৱা।
- T. H. ডিমাত্ আঁহ্ উলিওৱা।
- T. E. Dimāt āṇh uliōwā.
- L. E. T. He finds a fibre on an egg.
- E. & N. The surface of an egg is very  
smooth finding fibre on it  
is impossible. So it means  
one who would find fault in  
everything.
- E. E. P. (i) To find fault with every-  
thing. (ii) To find something  
to shave on an egg.

- P. A. ডুমৰক কুল।
- T. H. ডুমৰ্ কুল্।
- T. E. Dumarur phul.
- L. E. T. A flower of the fig.
- E. & N. Fig trees do not flower, so it  
means a thing or a person be-  
coming scarce.

- P. A. ভুব মাৰি পানী খোতা।
- T. H. ভুব্ মাৰি পানী জোবা।
- T. E. Dub māri pāni khōwā.
- L. E. T. He drinks water while diving.
- E. & N. One's drinking water while  
diving can not be seen by  
others, though he may feign  
that he never drinks water.  
Hence it means feigning  
what one is not.



B. E. P. He would feign fly but want wings.

P. A. ডোমৰ লগত মাৰেঁ। হিঙল,  
মৰিয়াৰ লগত খুন্দো পিঙল।  
বামুণৰ লগত মেলোঁ বিধি,  
ডোৰৰ লগত খান্দো সিদ্ধি।

I. H. ডোমৰ জগৎ মাৰোঁ খিতল্,  
মৰিয়াৰ জগৎ খুন্দো পিতল্।  
বামুণৰ জগৎ মেলোঁ বিধি,  
ডোৰৰ জগৎ খান্দো সিদ্ধি।

T. E. Dōmar lagat mārōṇ chital,  
mariār lagat khundō pital.  
Bamunar loḡot melōṇ bidhi,  
chōrar lagat khāndō sindhi.

L. E. T. I catch fish with the fishermen.  
I hammer brass with the braziers,  
I read the scriptures with the Brahmins,  
I cut a hole with the burglars.

I. & N. One who can work with every body but can not give a good finish to his job. One who knows many crafts is not a good craftsman.

B. E. P. Jack of all trades, master of none.

P. A. ডাল নাই তবোতাল নাই,  
নিধিৰাম চৰ্দাৰ।

T. H. ডাল নাই তবোতাল নাই, নিধিৰাম চৰ্দাৰ।

T. E. Dhāl nāi tarawāl nāi Nidhirām chardar.

L. E. T. He has no shield or sword, yet Nidhirām is a chardar.

B. & N. A man may be given a big name. He must not be fooled by it knowing for himself what he is.

P. A. P. (১) ডাল নাই হলধৰ, লক নাই গদাধৰ।  
(২) লেখাপট। বৰিত, চৰমোহন পণ্ডিত।

B. S. P. হুত্ৰ জ্ঞান দ্বিমা টীন।  
হুত্ৰোজ্ঞানিনো নরাঃ ॥

B. E. P. A fool to others, himself a sage.

P. A. ডিলা পালে খিলা মাৰে।

T. H. ডিলা থাকে খিলা মাৰে।

T. E. Dhilā pālē khilā māre.

I. I. T. A peg is driven in a soft place.

B. & N. Everybody will order a willing worker.

P. A. P. খালত পৰিলে হেচি ধৰে।

B. E. P. All lay loads on the willing horse.

P. A. ডেৰ মাহত বগলী কণা।

T. H. ডেৰ মাহত বগলী কণা।

T. E. Dhor machat bagalī kanā.

L. E. T. A stork is blind among many fishes.

B. & N. One can not achieve anything if his undertakings are too many at a time.

B. E. P. (i) He who undertakes too much seldom succeeds. (ii) Too many irons in one fire.

P. A. টেকিত মছে খালে,  
উকত কৰ কবালে।

T. H. টেকিত মছে খালে, উকত কৰ কবালে।

T. E. Dhenkit mahe khāle, urut farfale.

L. E. T. Mosquitoes bite in the dhenki ( husking pedal ), the thigh is irritated.

E. & N. The action of one place cannot react in another. We must not concern ourselves for the happenings which do not affect us in anyway.

P. A. P. শহিয়াত বৰষে, বাহদিয়াত উৰুমে ।

P. A. ঢেঁকি স্বৰ্গতো ধান বানে ।

T. H. ডেঁকি স্বৰ্গতো ধান্ বাবে ।

T. E. Dheki swargatô dhân bhāne.

L. E. T. A husking pedal will husk rice even in heaven.

E. & N. One has got to do ones work, wherever one goes.

E. S. P. যুঁকো ঘাসে পৰে বা ধৰেবা ।

E. E. P. It is everywhere the same as among ourselves.

P. A. ঢোকে ঢোকে পানী খুওৱা ।

T. H. ডোকে ডোকে পানী খুওৱা ।

T. E. Dhôke dhôke pāni khuôwā.

L. E. T. To make one drink water by gulps.

E. & N. To make one's throat choke by making him swallow water, i.e. causing one to suffer pains. To punish one bodily.

P. A. P. বোঁৱা মোৰা দেখুওৱা ।

E. E. P. To teach a good lesson.

P. A. জোল বাবিলেহে নাচন আহে ।

T. H. ডোক মাঝিই দাখ্ বাই ।

T. E. Dhôl mārilehe nāchan ahe.

L. E. T. One can dance only when the drum beats.

E. & N. Happy circumstances make one happy.

E. E. P. No longer pipe, no longer dance.

P. A. জোলৰ কোব যেন ছাতি বোৱা ।

T. H. ডোলৰ কোব যেন ছাতি বোৱা ।

I. F. Dhôlar kôb jen chāti jôwā.

L. E. T. Spreading like the sound of beating.

I. & N. The quick spreading of a news.

P. A. P. ইয়াত মাঝিলে টিপা

গড়গাঙ পালাগৈ শিপা ।

E. E. P. To spread a news like wild fire.

P. A. জোলৰ মাজত টেম্কা উঠা ।

T. H. ডোলৰ মাজত টেম্কা উঠা ।

T. E. Dhôlar mājat temka uthā.

L. E. T. A spot that bulges out on a drum.

I. & N. An unwanted visitor who causes disturbance like the bulging out spot of a drum.

E. E. P. (i) An uninvited guest. (ii) In season and out of season.

P. A. জোঁটোকে বোঁটো কৰা ।

T. H. জোঁটোকে বোঁটো কৰা ।

T. E. Dhoutôke bôitô karā.

L. E. T. Making a wave into a Row ( fish ).

E. & N. Exaggerating things.  
P. A. P. ভিঙ্গক ভাল কথা।

E. E. P. To make a mountain of a mole-hill.

P. A. ভৌতে ধব যাবা।

T. H. ভীতে জ্বা নারা।

T. E. Dhaute khar mārā.

L. E. T. Sommersaulting over a wave.

E. & N. One who is out for diving would not be afraid of the waves. One who would not lose his valuable time for action even if the circumstances be unfavourable.

E. E. P. To catch time by the forelock.

P. A. ততত ধবা।

T. H. ততত ধবা।

T. E. Tatāt dharā.

L. E. T. Touching the vital point.

F. & N. Cutting to the quick. Telling one the unpleasant truth.

E. E. P. It is the truth that irritates a man.

P. A. তলি ফুটা চুড়া।

T. H. তলি ফুটা চুড়া।

T. E. Tali phutā chungā.

L. E. T. A tube with a hole at the bottom.

E. & N. A tube with a hole can not hold it's contents and remains empty. One who lives in endless wants.

E. E. P. The beggar's bag has no bottom.

P. A. তলর মাটি ওপর করা।

T. H. তলর মাটি জোদ করা।

T. E. Talar mati ôpar karā.

L. E. T. Overturning the soil.

E. & N. It needs enough labour to overturn earth; hence it means hard labour.

E. E. P. Leaving no stones unturned.

P. A. তপত পিণ্ড খুওয়া।

T. H. তপত পিণ্ড খুজোবা।

T. E. Tapat pinda khuôwā.

L. E. T. Feeding a hot pinda.

E. & N. Hindus offer 'pinda' to their ancestors at the sradha ceremony. Immediately after death they successively offer 'pinda' on the first ten days. If the first 'pinda' could be offered the same day of death it is called tapat (tapta) 'pinda'—hence the expression means to threaten one with immediate death. To threaten one with dire consequence.

E. E. P. Done to death all at once.

P. A. তপত ভাতর ধোঁবাই খোরা।

T. H. তপত ভাতর ধোঁবাই খোবা।

T. E. Tapat bhatar dhônwāi khôwā.

L. E. T. The smoke of his hot rice bites him.

E. & N. The expression is derisively

used to express contempt to one who is afraid of slightest hardships. One who is afraid of work.

P. A. P. চোভালৰ ব'ল চেলা লাগে ।

E. E. P. (i) If there were no clouds we should not enjoy the sun.  
(ii) He is a poor smith who can not bear smoke.

P. A. ভলে গৌ বধ, ওপৰে ব্রহ্ম বধ ।

T. H. লঙে গো বধ্, ওপৰে ব্রহ্ম বধ্ ।

T. E. Tale gô badh, ôpare brahma badh.

L. E. T. Lower down it is killing cows, higher up it is killing Brahmins.

E. & N. Sometimes people are in a fix as their movement or action this way or the other will cause some harm. Hindus consider it sin to injure either a cow or a Brahmin. It refers to the position when one is bound to injure at least one. One who finds himself between the horns of a dilemma.

E. E. P. Between the horns of a dilemma.

P. A. ভাতিৰ কি ঘোঁৰা বোৱা  
বান্ধবৰ কি ঘৰ ছোওৱা ।

T. H. তাতিৰ্ কি ঘোঁৰা বোৱা,  
বান্ধবৰ্ কি ঘৰ ছোওৱা !

T. E. Tatir ki ghônrā bôwā  
bāndarar ki ghar chô-ôwā !

L. E. T. What is the use of a horse to

a weaver ? What is thatching a house to a monkey ?

E. & N. Weavers are people of sedentary habit, they have got very little to do out of doors. So horses are of no use to them. Monkeys do not live in houses, so they are not concerned in thatching of houses. Hence, do not concern yourself with what you do not need.—Meddle not in matters which are not yours.

P. A. P. আদাৰ বেপাৰীৰ কি ভাৰাজৰ থবব ।

E. S. P. জল্মাপাৰেৰু আদাৰ : ।

E. E. P. What right has a wheel-wright to write on the rites of a church ?

P. A. তাল প্ৰমাণ বাঢ়া,  
তিল প্ৰমাণ টুটা ।

T. H. তাল্ প্ৰমাণ বাঢ়া, তিল্ প্ৰমাণ টুটা ।

T. I. T'al pramān bāḥrā, til pramān tutā.

L. E. T. Growing as a fan palm fruit and diminishing as a sesamum seed.

E. & N. Things coming in abundance and going away negligibly.

E. S. P. জগন্মল্য লব্ধ হুট্টা বৰলীকল্য ব  
সম্ভবত্ ।

E. E. P. To come by the pounds and go by the ounces.

P. A. ভালুৰ আগুনি জীউ গ'ল ।

T. H. তালুৰ আগুনি জীউ নহ'ল ।

T. E. Talur agedi jiu gal.

- L. E. T. His soul passed by the palate.  
 E. & N. The expression is used to convey the sense of extreme difficulties. A great fright.  
 E. E. P. He runs to extremes.

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- P. A. ভালুই ভিভাই লাগিল।  
 T. H. বালুই জিমাং কলিল্।  
 T. E. Tālui jibhāi lagil.  
 L. E. T. His tongue and palate are locked.  
 E. & N. In such a position one can not eat or drink to live, so it is the expression to convey the sense of a difficult position. A state of being stunned. To find oneself in a tight corner.  
 E. E. P. (i) He is at a loss. (ii) He is in a tight corner.

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- P. A. তিনি মুরীয়া।  
 T. H. তিনি মুরীয়া।  
 T. E. Tini muriyā.  
 L. E. T. The three-headed.  
 E. & N. A long lived man becomes stooping. In the last stage his head goes down into his knees. Thus the head takes three different positions through long years. Hence it means a decrepit, i.e. very very old man.  
 P. A. P. আঁহা বালত হু সোমোহ।  
 E. E. P. A grand old man.

- P. A. তিনি ভাগবীয়া মাতিত,  
 শব্দগেও ন নাখায়।  
 T. H. তিনি মাগরীয়া মাতিত লগুণেজো য  
 নাক্ষাই।  
 T. E. Tini bhāgariyā matit āguneō  
 śa nākhāi.  
 L. E. T. A vulture would not eat a carcass on a land owned by three co-sharers.  
 E. & N. There is every likelihood of having a difference of opinion between partners of common property, which is sure to lead to mismanagement.  
 P. A. P. উমৈহতীয়া ন বাহি হয়।  
 E. E. P. (i) A no-man's land. (ii) Many hands make light work. (iii) An ass that is common property is always worst saddled.

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- P. A. তিনি কাল যায় এক কাল থাকিল।  
 T. H. তিনি কাল যায় হুক কাল থাকিল।  
 T. E. Tini kāl jai ek kāl thakil.  
 L. E. T. Three parts of his life are gone leaving only one part.  
 E. & N. He who has played his part in life.  
 E. E. P. On the threshold of the grave.

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- P. A. ডিলকে ভাল কৰা।  
 T. H. ডিলকে বাল্ করা।  
 T. E. Tilake tāl karā.  
 L. E. T. To make a sasamum into a fan-palm fruit.  
 E. & N. Exaggerating things.

- E. E. P. To make a mountain of a mole-hill.
- P. A. ভিনি তেলনী মাৰি খোৱা।
- T. H. বিৰি তেলনী মাৰি খাৰা।
- T. E. Tini telani māri khōwā.
- L. E. T. He eats his broth thricespiced.
- E. & N. One who can cook his meals heavily oiled and spiced; hence a rich man.
- E. E. P. Born with a silver spoon in his mouth.
- P. A. ভিনি পাইকৰ স্ৰীৰাম বৰা, ভাবে এটা ছাতি ধৰা।
- T. H. বিৰি পাইকৰ স্ৰীৰাম বৰা, মারে ব্দা ছাতি ধৰা।
- T. E. Tini pāikar Srirām Borā, tāre etā chāti dharā.
- L. E. T. Sriram is a Bora over three pikes, one of them holds his umbrella.
- E. & N. In Ahom feudal system a Bora was in charge of ten rayats (tenants) who was not entitled to an umbrella-holder. Sriram poses to be a Bora with three pikes under him and engaging one of them to hold his umbrella.
- P. A. P. গাভ নাই হাল বাকসি, বদ বাক ভিনি টেবেলি।
- E. S. P. বিদ্বান্ কুলসৌৰ লক্ষ্যে গৰ্ভস্থ।
- E. E. P. He who lags most, longs most.
- P. A. ভিৰী, মিৰি, ভাটৌ, কৌৱা; ই চাৰি গজাড নোপোতা।
- T. H. মিৰী মিৰি মাটী কোবা, ই চাৰি গজাড নোপোতা।
- T. E. Tiri, Miri, bhātou, kōwā; I chāri sanjāt nōpōwā.
- L. E. T. Women, The Miri, parrot, crow, these four are unreliable.
- E. & N. Here Miri is not understood literally. Here it means a wild person. Women generally would not open their mind. Wild birds like parrot or crow can not be properly tamed. Hence one can not wholly depend on these.
- E. S. P. ক: প্ৰান্তো বাস্তবিত্বে স্নেহং বেবাস্তবিত্বে।
- E. E. P. Wild birds and wily people are not to be trusted.
- P. A. ভুলসৌৰ লগত কল পটুৱাব মুক্তি।
- T. H. তুলসীৰ্ লগত্ কল্ পটুৱাব মুক্তি।
- T. E. Tulashir lagat kal patuwār mukti.
- L. E. T. In company with tulsi leaves the Banana bark attains salvation; the rib of a plantain leaf is saved (get a good position) along with "Tuloshi" the holy basil and its leaf. (Ocimum Sanctum).
- E. & N. Basil leaf is considered holy. They are made up into garlands using a split rib of plantain leaf to place it in the

neck of the idol of the Deity. Thus the rib used as a thread to make the garland though not considered holy, get a good place along with basil. Hence good company promotes one's status.

E. S. P. বিখিত্তা বিখিত্তিঃসহ সমাগমাৎ ।

E. E. P. Good company upon the road is the shortest cut.

P. A. তুলাহেন নপাবন্ন ভাব বান্ধে শিল,  
কেৎকুরি পিপিরাই হস্তীগোট  
শিল ।

T. H. তুলাহেন নপাবন্ ভাব বান্ধে শিল,  
কেৎকুরি পিপিরাই হস্তীগোট শিল ।

T. E. Tulāhen napārai bhār bāndhe  
śil,  
Kotkuri pipirāi hastigót gil.

L. E. T. He can not carry cotton yet gets ready to carry rocks. It is like small ants devouring the elephant.

E. & N. One who boasts of doing big things though he is unable to perform smaller acts.

P. A. P. কবিব নোদ্যাবাব বব কথা  
খাব নোদ্যাবাব বব হাঠা ।

E. S. P. লবলবলব খিত্তাকণ্ডে সল্লুং তর্নুমিত্তি ।

E. E. P. (i) An idler's tongue is never idle. (ii) At a calm sea every man is a pilot.

P. A. ত্রুণ কুটা জ্ঞান কবা ।

T. H. ত্রুণ কুটা জ্ঞান করা ।

T. E. Trin kutā jñān karā.

L. E. T. Considering a thing as straw.

E. & N. Just to trifle.

E. S. P. তুলনন্ মন্যতে জগন্ ।

E. E. P. To care a fig.

P. A. ডেল বজা, লোন পাঁজ,  
জ্বালা-হালধী বং মাত্র ।

T. H. তেল বজা লোন পাঁজ,  
জ্বালা-হালধী বং মাত্র ।

T. E. Tel rajā, lón pātra,  
jwālā-hāladhi rang mātra.

L. E. T. Oil is king, salt is courtiers, chillies and turmeric are only colours.

E. & N. Just as the taste of a curry depends largely upon salt and oil though turmeric adds only to the beauty. Our lavishness or spendthriftiness do not prove our generosity.

E. E. P. Lavishness is no generosity.

P. A. ডেলব কৌহা কাড়া ।

T. H. তুলন্ কৌহা কাড়া ।

T. E. Telar kōhā kāhrā.

L. E. T. Squeezing the fat out of his body.

E. & N. A strong and healthy man has got a fat reserve. If this reserve is destroyed, the man is subjected to lose his strength. Causing one to lose his power and position.

E. E. P. Teaching a good lesson.

- P. A. ভেল তামোলে চিবি  
ভাত কাপোবে গিবি ।
- T. H. তেল্‌ তামোলে চিবি, মা- কাপোরে গিবি ।
- T. E. Tel tāmōle chiri,  
bhāt kâpōre giri.
- L. E. T. Oil and betel make up good  
countenance ; rice and cloth  
make up a good household.
- E. & N. The prosperity of a house  
could be determined from the  
nature of the food and  
clothing of a household. In  
other words, plentiful of food  
and clothing proves the  
prosperity of a house.  
Chewing beetle makes one's  
lips red and massaging oil in  
the body keeps the skin and  
the flesh tight and glossy ;  
hence good looking.
- E. E. P. Salt and bread make the  
checks red.

- P. A. তেলীৰ মূবত ভেল ।
- T. H. তেলীৰ্‌ মূবত্‌ তেল্‌ ।
- T. E. Telir murat tel.
- L. E. T. Oiling an oilman's head.
- E. & N. It is useless to give one a  
thing, which he already  
possesses.
- P. A. P. বাহব গা ধোবা ।
- E. S. P. দুখা দুটি: সমুদ্রেবু দুখা কুলল মোজলহ ।  
দুখা দানং লমখল দুখা বীণো বিবাবিখ ॥
- E. E. P. Carrying coal to Newcastle.

- P. A. তেলীয়া কান্দে ভেল শেলাই,  
কপহতা কান্দে লেটপেটায় ।
- T. H. তেলীয়া কান্দে তেল্‌ পেলাই,  
কপহুবা কান্দে লেটপেটাই ।
- T. E. Telia kānde tel pelāi,  
kapahuwā kānde letpetāi.
- L. E. T. The oilman weeps by dropping  
the oil, the cottonman weeps  
because the lost oil dropped in  
his cotton. Thus the same  
article caused grief to two ;  
by getting it out of one's  
hand and spoiling the other's  
articles.
- P. A. তেল ধুলে উটে, মল্লহ ধুলে নুটে ।
- T. H. তেল্‌ ধুলে উটে, মল্লহ্‌ ধুলে নুটে ।
- T. E. Tej dhule uto,  
mongah dhule nute.
- L. E. T. Blood can be washed away  
but flesh can not.
- E. & N. We easily forget about gains,  
but memory about suffering  
and losses remain.
- E. E. P. Roses go but the thornes  
remain.

- P. A. ভেল বেছি হৈছে বালিত ঢালে ।
- T. H. তেল্‌ বেছি হৈছে বালিত্‌ ঢালে ।
- T. E. Tel bechi haiche bālit dhāle.
- L. E. T. As he has more oil, he pours  
it into sand.
- E. & N. One must not waste, if one  
has plentiful.
- E. E. P. (i) If you have more you  
must carry them. (ii) Abuse  
is no argument against use.



P. A. তেলে পানীয়ে মিহল নহয়।

T. H. হেঁচে পানীয়ে মিহল নহয়।

T. E. Tele pāniye mihal nahai.

L. E. T. Oil and water do not mix.

E. & N. Oil and water are substances whose qualities are fundamentally different. Hence they always remain separate if you will put them together.

E. E. P. Parallel lines never meet.

P. A. ভোব হলে মোব,  
মোব হলে বাপেবো নহয় ভোব।

T. H. তোর্ হলে মোর্,  
মোর্ হলে বাপেরো নহয় তোর্।

T. E. Tōr hale mōr, mōr hale  
bāperārō nahai tōr.

L. E. T. Yours is mine, but mine is  
not even your father's.

E. & N. Live alone a selfish friend.  
Such friend will try to be  
benefitted by you, but will  
never help you in return.

E. E. P. (i) Renounce the friend who  
eats what is mine with me,  
and what is his own by  
himself. (ii) What is yours  
is mine and what is mine is  
my own.

P. A. থল চাই কঠিয়া পাৰিবা।

T. H. থল্‌ আহ কঠিয়া পাৰিবা।

T. E. Thal chāi kathīā pāribā.

L. E. T. Raise your seedling in a  
suitable place.

E. & N. Nursery needs delicate hand-

ling if we expect good result.  
It is applicable in the case of  
nursery both human and  
agricultural.

E. E. P. Take advantage of your  
opportunities.

P. A. খাপদি খোতা চিলাই  
পানী সোপাহে।

T. H. খাপদি কোবা খিচাহ পানী সোপা হে।

T. E. Thāpdi khōwā chilāi pākhisōpā  
hae.

L. E. T. Snatching kites get the  
feathers only.

E. & N. He who attends to his task  
halfheartedly can achieve no  
satisfactory result.

E. E. P. Unwilling services earn no  
thanks.

P. A. খান হবালে যান হবায়।

T. H. থান্‌ হবালে মান্‌ হবায়।

T. E. Thān harāle mān harāi.

L. E. T. You lose your respect, if you  
lose your place.

E. & N. A man may be known and  
respected in his own place;  
he can not expect to be known  
and respected in distant  
places. Loss of station follows  
loss of prestige.

P. A. P. নিজ দেশত ঠাকুর পৰ দেশত কুকুর।

E. S. P. স্থানীয় প্রধান নিকট প্রধান।

E. E. P. Your name in your country,  
in other countries your  
appearance.

- P. A. ଦଳ ଟାଣିଲେ ଯାନ୍ତୁଥ ଖାନ୍ତୁ ।  
 T. H. ଦଳ୍ ଟାଣିଲେ ମାଗୁର୍ ଖାନ୍ତୁ ।  
 T. E. Dal tāñile māgur khāi.  
 L. E. T. He who can pull at dal grass can eat the magur fish.  
 E. & N. These fish generally live under the aquatic grass. One needs hard work to remove these grass to find out the fishes. Hence labour is rewarded.
- P. A. P. ହୁଏ କଲିଲେ ହୁଏ ତବେ ।  
 E. S. P. ଉଦ୍ୟୋଗୀ ଦୁର୍ଲ୍ଲଭସିଂହ ।  
 E. E. P. (i) Dilligence is the mother of good luck. (ii) In deep waters men find big pearls.

- P. A. ଦଗା-ପକ୍ଷରା କରା ।  
 T. H. ଦଗା-ପକ୍ଷରା କରା ।  
 T. E. Dagā-pakharā karā.  
 L. E. T. One's body is left with marks after being beaten. Hence the expression.  
 E. E. P. (i) Giving good lashes. (ii) Whipping outright.

- P. A. ଦୟାର ସମାନ ଦୟା ନାହିଁ ।  
 T. H. ଦୟାର ସମାନ ଦୟା ନାହିଁ ।  
 T. E. Dayār samān dharam nāi.  
 L. E. T. There is no virtue like kindness.  
 E. & N. If we are full of love and kindness to God's creation we can not but forgive other's faults. God is Love, so there is no religion like love.

- E. S. P. ୧ । ଦୟାହି ଦୟା ଦୟା ।  
 ୨ । ଦେବ ଦେବ ଦୟାଦୀନା ଦାୟାର ଶ୍ରଦ୍ଧା ।  
 ଦୁର୍ଲ୍ଲଭନଃ ଦୁର୍ଲ୍ଲଭ ଜୋକେ ଦୟା ଦୟା ଦୟାଦୟା ।  
 E. E. P. (i) To forgive is divine. (ii) Forgiveness is the noblest revenge.
- P. A. ଦହ ଲାଠି ଏକ ଥାଏ ।  
 T. H. ଦହ ଲାଠି ଦହ ଲାଠି ।  
 T. E. Dahar lāthi ekar bhār.  
 L. E. T. The sticks of ten become a load to one.  
 E. & N. One can keep going well, if he receives small help from many.

- L. E. T. ବାହାରେ ନଈ ଛୋଟାବିଲେ ଦେବ ।  
 E. S. P. ସାହିତ୍ୟ କାର୍ଯ୍ୟ ଶାନ୍ତିକା ।  
 E. E. P. (i) Little drops of water make the sea. (ii) Every little makes a mickle.

- P. A. ଦଣ୍ଡିତ ବନବ ବାନ୍ଧବ ନାଟେ ।  
 T. H. ଦଣ୍ଡିତ ବନବ ବାନ୍ଧବ ନାଟେ ।  
 T. E. Dandit banar bāndar nāche.  
 L. E. T. At threat, the wild monkey dances.  
 E. & N. When necessity compels, one has to act in spite of oneself.  
 P. A. P. ହରମସାଦାର ପ୍ରମୋଦାସି କୁନ୍ଦଳି ।  
 E. E. P. (i) The poor must dance as the rich pipe. (ii) Subjects must dance as princess fiddle to them.

- P. A. কল্ল কবিবর্ডেনও লগ লাগে।  
 T. H. কল্ল কবিবর্ডেনও লগ লাগে।  
 T. E. Dand karibalaŋ lag läge.  
 L. E. T. We need some one even to quarrel.  
 E. & N. One is unable to live without a neighbour.  
 E. E. P. We can live without our friends, but not without neighbours.

P. A. দহজনে গাঁল ওকন্দালে মেধিও  
 চোব।

- T. H. দহজনে গাঁল ওকন্দালে মেধিও চোব।  
 P. A. Dahjane gāl ôphandāle medhiô chôr.  
 L. E. T. If ten persons puff their cheeks even a Medhi becomes a thief.  
 E. & N. There are Medhis of different castes in Assam who are the heads of smaller satras. They are teachers and preachers in their community. It also means persons who are selected as heads over groups of people by the religious and ruling hierarchies. Thus Medhi is a respectable person. If the people under a Medhi go against him, he is sure to lose his respectability. Hence union is strength.

- E. S. P. সংহতি: কান্ধ সাখিকা।  
 E. E. P. Power is strengthened by union.

- P. A. দহো জাঙ্‌লি খায়;  
 বুঢ়াই হেছিলে হে যায়।  
 T. H. দহো জাঙ্‌লি খায়,  
 বুঢ়াই হেছিলে হে যায়।  
 T. E. Dabô anguli khâi,  
 buhrâi hechilele jâi,  
 L. E. T. You eat with ten fingers but the food goes when pushed by the old.  
 F. & N. It is the master mind that prevails over others.

E. S. P. ন সা সমা যত্র ন সন্তি বৃদ্ধা:।

- P. A. দক্ষিণ কুলত স্বৰগ পবিল,  
 গাঁ শি'য়বি মানুহ মবিল।  
 T. H. দক্ষিণ কুলত স্বৰগ পবিল,  
 গাঁ শি'য়বি মানুহ মবিল।  
 T. F. Dakshin kulat swarag paril,  
 gâ śinyari manuh maril.  
 L. E. T. Thunderbolt fell in the south bank and a man died of shock (in the other bank).  
 E. & N. South bank generally speaking means the South bank of the Bramaputra. The proverb refers to undue fear. It points to cowards.

- P. A. P. নৈ নৈনৈবোতে লাঙ।  
 E. S. P. স্বৰ্গ তৎস্বৰ্গ গচ্ছন্তি সিংহা:

স্বপুৰ্বা: নজা:।

সৰ্গেৰ অ প্ৰকীৰ্ণে কাকা: কাপুৰ্বা:

শিবা: ৯

- E. E. P. (i) Cowards die many times before their death. (ii) A hair of the dog that bit him.

(iii) Never trouble yourself  
till trouble troubles you.

- P. A. বাগী দিয়া ।  
T. H. বাগা দিয়া ।  
T. E. Dāgā diā.  
L. E. T. Putting a burn mark.  
E. & N. In old days one of the forms  
of punishment was to burn a  
mark with red-hot iron to  
offenders. So it means punish-  
ment.

E. E. P. To teach a good lesson.

- P. A. দায় লাগিলেই দায় ভাঙে ।  
T. H. দায় লাগিলেই দায় ভাঙে ।  
T. E. Dāi lagilehe dāi bhānge.  
L. E. T. Difficulty solves difficulties.  
E. & N. A solution comes when  
necessity arises.  
E. S. P. তাবল্ অবল্ মেতল্ বাবল্  
অবলনাগলম্ ।  
E. E. P. Necessity makes even cowards  
brave.

- P. A. দাম চাই কাম ।  
T. H. দাম্ চাহ্ কাম্ ।  
T. E. Dām chāi kām.  
L. E. T. Work according to the wage.  
E. & N. Skilled labour is better paid  
off.  
E. S. P. কর্ম্মবিচার্ ফল পুঁচাম্ ।  
E. E. P. As you sow, so you reap.

- P. A. দাঁবব মুখত বিষ নামে ।  
T. H. দাঁব্ মুখত্ বিষ্ নামে ।  
T. E. Dānṛar mukhat biṣh nāme.  
L. E. T. Poison gets down through an  
opening.  
E. & N. An evil method becomes  
necessary to rectify another  
evil.  
E. S. P. বিবল্ বিবলৌবিবিঃ ।  
E. E. P. Extreme evils have extreme  
remedies.

- P. A. দাঁওত মাঝিলেও কোমোরা,  
কোমোরাও মাঝিলেও দাঁও ।  
T. H. দাঁওত্ মাঝিলৌ কোমোরা,  
কোমোরাত্ মাঝিলৌ দাঁও ।  
T. E. Dāõt māṛileõ kômõrā  
Kômõrāt māṛileõ dāõ.  
L. E. T. It is all the same whether  
you hit the gourd on a knife  
or hit the knife on a gourd.  
E. & N. With a knife you cut a gourd  
or knock the gourd against  
the knife; the result is the  
same—the gourd will be cut.  
E. E. P. (i) Six of the one and half a  
dozen of the other. (ii) Heads  
I win, tails you lose. (iii)  
Whether you boil snow or  
pound it, you can have but  
water of it.

- P. A. দানৈ দুর্গতি থুগায় ।  
T. H. দানৈ দুর্গতি কখায় ।  
T. E. Dāne durgati khandāi.  
L. E. T. Gifts reduce difficulties.

E. & N. A giver is also a good receiver.

E. S. P. ବ ହି ଦାନାନ୍ ପବୋ ଶର୍ମନଃ ।

E. E. P. Gift dissolves rocks.

P. A. ବାତାବ ଆବିକଳ, କୃପଣବ ବାହ ।

P. H. ଦାତାର୍ ନାରିକ୍, କ୍ରପଣର୍ ବାହ ।

P. E. Dātār nārikal, kripānar baṇh.

E. T. The liberal get cocoanuts, the miser bamboos.

E. & N. Coconut plants bear more fruits if you would pluck the ripe fruits in time without leaving them long enough in the tree. Bamboos thrive in conservation.

Follow cocoanuts and practise charity

Follow bamboos and practise thrift.

P. A. ଦାଞ୍ଜିବ ନୋବାରା ଶିଳକ ପରି  
ଅମସ୍କାବ ।

P. H. ଦାଞ୍ଜିବ ନୋବାରା ଶିଳକ୍ ପରି ନମସ୍କାବ୍ ।

P. E. Dāṅgiba nōwārā śhilak pari namaskār.

L. E. T. The stone that can not be lifted should be bowed at.

E. & N. Leave alone what you can not achieve. Fight as you might.

E. S. P. ଅସକ୍ତଃ କ୍ଷୟର୍ତ୍ତ ଶାସ୍ତ୍ରଃ କ୍ରବ୍ୟା ବ ପରିସ୍ରବ୍ୟା ।  
ଅସାଧିତା ଦୈବମହତ୍ତ୍ଵା ନିର୍ବିନାଶକାରିଣା ॥

E. E. P. That which cannot be cured must be endured. Grapes are sour. The sweetest grapes hang high.

P. A. ଦାଞ୍ଜିତ ବଜା ଶିଢିବା ।

T. H. ଦାଞ୍ଜିତ ବଜା ଶିଢିବା ।

T. E. Dahrit baja singlarā.

L. E. T. A singra ( a small fish having horn like spikes in its head ) caught by the beard.

E. & N. The spikes of a singra fish easily get enmeshed in a net and they are drawn out of water. Fishes lose their strength and soon die if they are drawn out of water. It means the helplessness of a man.

E. E. P. A fish out of water.

P. A. ଦାତାହି ଦିଲେଓ ବିବାତାହି  
ନିଦିୟେ ।

T. H. ଦାତାହ୍ ଦିଲ୍ଲୋ ବିବାତାହ୍ ନିଦିୟେ ।

T. E. Dātāi dileō bidhatai nidiye.

L. E. T. God does not give even if the donor would.

E. & N. Sometimes the Almighty debars us from enjoying the expected happiness.

P. A. P. ଆଇବ ବସତ୍ ଧାମ୍, ହୁୟୋ ହାତେ ଧାମ୍,  
ବିବାତାହି ବୋଲେ ବହି ଲେଗେ ଲେଗେ ଧାମ୍ ।

E. S. P. ଅନୁଷ୍ଠାପିତଃ କରଣଃ ।

E. E. P. Man proposes, God disposes.

P. A. ଦାତେ ଓଠେ ଓ ଲାଗେ ।

T. H. ଦାତି ଅତି ଜୋ ଜାଗେ ।

T. E. Dānte ōthe ō lāge.

L. E. T. Sometimes the teeth and lip come into collision.

- E. & N. These are inseparable part of our body which sometimes come into collision though they remain close to each other. It means that there are occasions when inseparable friends and relations also disagree and quarrel amongst themselves.
- E. E. P. Top and bottom teeth sometimes come into awkward collision.
- 
- P. A. দাঁতব গরু দাঁত নাচাব।
- T. H. দানর্ গরু দাঁত নাচাব।
- T. E. Dānar garur dānt nāchāba.
- L. E. T. Do not look at the teeth of a gift cow.
- E. & N. The age and activity of cattle could be ascertained by looking into its teeth. Good manners demand that we must not examine things of presentation as it amounts to insulting the donor by trying to judge his worth.
- E. E. P. Never look at a gift-horse in the mouth.
- 
- P. A. দাঁতে পাতে দাঁতে কুঠাব  
জগোতা।
- T. H. দাঁতের পাতে কুঠাব জগোতা।
- T. E. Dānte pāṛṇte kuthār jagōwā.
- L. E. T. Using an axe for the work of a knife.
- E. & N. Making small things look big.
- P. A. P. এক হাতব হল দুই হাতে কাটা।
- E. E. P. To make a mountain of a mole-hill.
- 
- P. A. দাঁত ভাঙা সাপব কৌপনিবে  
জাব।
- T. H. দাঁত ভাঙা সাপব কৌপনিবে জাব।
- T. E. Dānt bhāṅgā sāpar phōpaniye sār.
- L. E. T. Hissing sound is the only thing left in a serpent with broken teeth.
- E. & N. One who is bereft of power can do no harm to others, but can roar.
- E. S. P. সমুদ্রবন্দো নকরোতি ঘণ্ট।  
অব্দো বন্দো অরুদ্রবেতি স্মৃদ্র ॥
- E. E. P. (i) Empty vessel sounds most.  
(ii) Shallow streams make most din.
- 
- P. A. দাঁতে তৃণ ধরা।
- T. H. দাঁতি তৃণ ধরা।
- T. E. Dānte trin dharā.
- L. E. T. He holds a straw by the teeth.
- E. & N. In olden days it was a form of punishment for the offender to hold straw by his teeth. It became proverbial to express humble submission.
- E. E. P. By humble submission.
- 
- P. A. দাঁতে দাঁত দি থাকা।
- T. H. দাঁতি দাঁত দি থাকা।
- T. E. Dānte dānt di thākā.
- L. E. T. He keeps one set of teeth over the other.

E. & N. It means he has nothing to bite i.e. he has not got a morsel of food.

P. A. P. আলা ভকান দিয়া।

E. E. P. Going without a morsel of bread.

P. A. দিন দেখি ভেজ লোরা।

T. H. দিন দেখি ভেজ লোরা।

T. E. Din dekhi bhej lōwā.

L. E. T. Dress as the time demand.

E. & N. Behave according to time and place. This proverb is used in both good and bad senses.

P. A. P. বাব হুজি খেরা দিয়া।

E. S. P. বর্ষমাগে কালে বর্ষবস্তি বিজ্ঞান্য।

E. E. P. (i) A time server. (ii) While in Rome, behave as Romans.

P. A. দিনব পর্বত বাড়িব জুই,  
তাক নেবেদি থাক শুই।

T. H. দিনব পর্বত বাড়িব জুই,  
তাক নেবেদি থাক শুই।

T. E. Dinar parbat rātir jui,  
tāk nekhedi thāk shui.

L. E. T. Better remain sleeping than running after mountains at day time and a fire at night.

E. & N. Hills and mountains appear to be nearer than what they actually are in day light. Likewise a distant fire looks nearer at night. Both are deceptive as to their distance.

E. S. P. দূরবর্তা পর্বতসৌন্দর্য।

E. E. P. Don't run after a marsh lamp.

P. A. দিনে পায়।

T. H. দিনে পায়।

T. E. Dile pai.

L. E. T. Give and you will get.

E. & N. One who extends a helping hand to others is sure to be helped by his fellowmen.

P. A. P. বনগুণী নিধান ঠাই,  
ইয়াত দিনে ভাত পায়।

E. S. P. জন্মানোহি জীমুলাবকৈরিনন্দনে।

E. E. P. (i) He that gives to the poor lends to the Lord. (ii) The hand that gives, gathers. (iii) Nature pays for virtue. (iv) A man's gift make room for him.

P. A. দিনটো বায় কণটো নাভায়।

T. H. দিনটো বায় কণটো নাভায়।

T. E. Dintō jāi kshontō najai.

L. E. T. A day passes but a moment does not.

E. & N. Unforeseen difficulties may arise in any moment of a day though the major part of the time may pass smoothly.

P. A. P. কতকব তোজ খাওতা নাই।

E. E. P. Many a slip between the cup and the lip.

P. A. দি মবে, বাই ভবে।

T. H. দি মবে, বাই ভবে।

T. E. Di mare, khāi tare.

L. E. T. He dies by giving but is saved by eating.

E. & N. The English equivalent offers the best explanation.

E. E. P. Telling the truth does good to him who hears, bad to him who speaks.

P. A. দুখবীরা সাপ।

T. H. দুমুকীয়া সাপ।

T. E. Dumukhiyā shāp.

L. E. T. A Double-mouthed snake.

E. & N. One who is injurious from all sides.

P. A. P. (১) বাবেও কাটে, বাবেও কাটে।

(২) দোপড়িয়াড বহা।

E. E. P. Double-edged weapon.

P. A. দুখ কবিলে দুখ ভাবে।

T. H. দুঃখ করিলে মুখ মরে।

T. E. Dukh karile mukh bhare.

E. & N. He who works hard live in plenty.

E. E. P. (i) Diligence is the mother of good luck. (ii) God sells all things to hard labour.

P. A. দুখের উপরি দুখ,  
কুকুরে কামোরে ছাত্রালে দলিয়ার  
তথাপি নিমিলে দুখ।

T. H. দুক্খ উপরি দুক্খ,  
কুকুরে কামোরে ছাত্রালে দলিয়ার  
তথাপি নিমিলে দুক্খ।

T. E. Dukhar upari dukh,  
kukure kāmōre chāwālē dālīai,  
tathāpi nimile sukh.

L. E. T. He is bitten by dogs, pelted with stones by children, thus his sorrows accumulate and he can never be happy.

E. & N. He is happy who is contented with his lot.

P. A. P. কুগ্রহে ববিলে ঠাকুরো কুকুর।

E. S. P. দাখ: সমুদ্রবন্দী বিবক্তিতে বিবোধি  
পুঁসা মজিয়া ময়লি।

E. E. P. We must take the world as we find it.

P. A. দুখীবো দিন যায়  
সুখীবো দিন যায়।

T. H. দুখীরো দিন যায় সুখীরো দিন যায়।

T. E. Dukhirō din jāi,  
Sukhirō din jāi.

L. E. T. Days pass for the rich and days pass for the poor.

E. & N. Time does not wait for any body.

P. A. P. বেশি কারো বাট নাচার।

E. E. P. As long lives a merry heart as a sad. (ii) Time and tide wait for none.

P. A. দুই নাওত দুই ভবি।

T. H. দুই নাজোল দুই মরি।

T. E. Dui naót dui bhari.

E. & N. One must choose one course of action if one wants to succeed. It some body keeps two legs on two boats he will meet with disaster instead of making a journey.

E. E. P. (i) Between two stools, one must come to the ground.



(ii) If you run after two hares you will catch neither

- P. A. দুখ বাতি ওব নপবে ।  
 T. H. দুঃখং বাতি জোর্ নপরে ।  
 T. E. Dukhar rāti ōr napare.  
 L. E. T. There is no end to the night of sorrow.  
 E. & N. When one is in affliction, time hangs heavy with him.  
 E. S. P. “প্রীত্মকাজে বিন্ দীর্ঘম্ দীর্ঘকাজে দু

দুর্ঘটনী ।

পরোপল্যাপিনঃ সৰ্ব্বপ্রাথমিকো দীর্ঘজীবিনঃ ॥’

- E. E. P. Sad hours seem long.

- P. A. দুষ্টব লটপট সন্তব মরণ ।  
 T. H. দুষ্টব্ লট-পট্ সন্তব্ মরণ ।  
 T. E. Dūstar lat pat santar maran.  
 L. E. T. The wicked will manage to get out of difficulties by means, fair or foul, honest ways make people often suffer.

- P. A. P. মবাব উপবত খড়াব বা ।  
 E. S. P. অমবাব নৈব গবত্ নৈব অমবাব্ নৈব বা নৈব বা ।

অমবাপুত্রং নতি ব্রহ্মদেবো দুৰ্ঘটক বাসকঃ ॥

- E. E. P. If there were no fools, there would be no knaves.

- P. A. দুবা-কাছব মিছিনা বাসিত  
 কনৌ পাৰা  
 T. H. দুৱা কাছব্ মিছিনা বাসিত কনৌ পাৰা ।  
 T. E. Durā kāchar nichinā bālīt  
 kani pārā.

Tortoise lays eggs in the sands and do not sit for hatching. Neither do they live nearby where the eggs are laid. Nature takes care of these. It refers to dead parents who leave young children without provision or any one to look after them.

- P. A. P. দশনিত পোনা মেলা ।  
 E. E. P. Leaving progeny to its fate.

- P. A. দুর্বেব পৰ্বত নিটোল ।  
 T. H. দুৱৈ পৰ্বত নিটোল ।  
 T. E. Durair parbat nitōl.  
 L. E. T. Distant mountains look smooth.

- E. & N. We are deceived when we judge a thing from a distance without going into it.

- E. S. P. দুৰ্বেষাঃ পৰ্জ্বতা বম্বাঃ ।  
 E. E. P. We admire at a distance, things which deceive us. The sweetest grapes hang highest. Blue are the hills that are far from us.

- P. A. দুর্বেব বো-ববালী,  
 ওচৰব পুঠি-খলিহা ।  
 T. H. দুৱৈ বো-ববালী, জোছৰব্ পুঠি-খলিহা ।  
 T. E. Durair rau-barālī, ōcharar  
 puthi-khalihā.

- L. E. T. Rou and Barali (big fishes) of far away places are equal to Puthi and Khaliha (small fishes) found nearer.

E. & N. We should remain content with small things found nearer than trying to get big things from distant places. So time is an essential factor.

P. A. P. হাবাঙত লোণ সতা,  
দেহৰ বা কি অহায়া।

E. S. P. বৰনয় কবোত: নখো মথুৰ:।

E. E. P. Time is money.

P. A. দুইবেৰ গঙ্গা ওচৰত মিলা।

T. H. দুই গঙ্গা আঁচৰে মিলা।

T. E. Durair gangā ôcharat mila.

L. E. T. The distant Ganga was found close at hand.

E. & N. To take a dip in the Ganga is considered a religious or virtuous act. Ganga is quite far away from Assam. One has got to undergo difficulties to reach the Ganga. Hence it means an easy going time.

P. A. P. হাত মেলি বৰ্গ পোহ।।

E. E. P. Having a smooth sailing.

P. A. দেখি শিকে, ঠেকি শিকে।

T. H. দৈলি শিকে, ঠেকি শিকে।

T. E. Dekhi shike, theki shike.

L. E. T. Learning by seeing, learning by landing in difficultis.

E. & N. There are people who would learn to move in this world by looking at things. There are others who would not learn a thing unless they get into difficult position.

E. E. P. To learn by sight and to learn by rod.

P. A. দেহা আছে, বেহা আছে।

T. H. দেহা আছে, বেহা আছে।

T. E. Deha aache, beha aache.

L. E. T. So long there is the body, there is business.

E. & N. There is no derth of work for a healthy man.

E. E. P. Health is wealth.

P. A. দেখন শুৱন।

T. H. দেখ্ন শুৱন্।

T. E. Dekhan shuan.

L. E. T. Apparenlly nice-looking.

E. & N. Trying to look nice, though it is not so. One who is showy or a fop.

E. E. P. All that glitters is not gold.

P. A. দেখিলে চকু টোকে,

নেদেখিলে হিন্না পোবে।

T. H. দৈকি চকু টোকে, নেদৈকি হিয়া পোৱে।

T. E. Dekhile chaku tôke nedekhile hiya pôre.

L. E. T. Eyes burn if within sight. The heart burns if out of sight.

E. & N. Friends and relations lose their charm if they are always seen or never seen.

E. E. P. Friends are lost by calling often and calling seldom.

- P. A. দোপতিয়াত বহা।  
 T. H. দোপতিয়াত বহা।  
 T. E. Dôpatiyât baha.  
 L. E. T. To sit on a double line.  
 E. & N. We have got a chess-like game played by two with sixteen beads on each side. The lines on the board are so arranged that either three or four beads will make a straight line. When one can place his beads in a line he can take one of the opponent's bead. Clever players can place his beads in such a way that moving a bead either way will form a line. So it refers to one who can bargain both ways.
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- P. A. P. ধাবেও কাটে বাবেও কাটে।  
 E. E. P. Bargaining both ways. A double-edged weapon.
- 
- P. A. দোৱনী গাইব লাঠি খাব পাৰি।  
 T. H. দোৱনী গাইব লাঠি খাব পাৰি।  
 T. E. Dôwani gâir lāthi khāba pāri.  
 L. E. T. The kick of a milch cow can be tolerated.  
 E. & N. We can stand the kick of a milch cow, because she gives us milk. Likewise, we can tolerate rude behaviour from our benefactors.  
 E. E. P. Give me roast meat and beat me with the spite. Gathering gear (wealth) is pleasant pain.
- 

- P. A. ধৰেঁ। মাছ নুঠোঁ পানী।  
 T. H. ধৰোঁ মাছ নুঠোঁ পানী।  
 T. E. Dharōṇ māch nucuōṇ pāni.  
 L. E. T. I will catch fish but will not touch water.  
 E. & N. Half-hearted workers. One who is desirous of catching fish but would not like to get into water or wet his hands and feet.  
 E. E. P. (i) Loving fish but is loth to wet the feet. (ii) Puss loves fish but does not like to wet her feet.
- 

- P. A. ধৰি আনা বান্দৰ।  
 T. H. ধৰি আনা বান্দৰ।  
 T. E. Dhari ānā bāndar.  
 L. E. T. A fresh-caught monkey.  
 E. & N. A newly caught monkey would keep shy and silent till he gets familiar to his new environments. It means a new-comer who is not acquainted with his surroundings.  
 E. E. P. A stranger.
- 

- P. A. ধৰিব লাগে গাইব বাঁটত,  
 ধৰে হালোৱাৰ বাঁটত।  
 T. H. ধৰিব লাগে গাইব বাঁটত,  
 ধৰে হালোৱাৰ বাঁটত।  
 T. E. Dharibo lage gāir bāntat, dhare hālōwār bāntat.  
 L. E. T. He is to feel the udder of the cow, instead he does that of the bullock.

E. & N. Trying to find things in a wrong place. Working the wrong way.

E. E. P. (i) Rubbing the wrong way.  
(i) Backing a wrong horse.

P. A. ବର୍ଣ୍ଣନା ଧାର୍ମକ ହରି ନାହାନ୍ତେ ନାହିଁ ।

T. H. ବର୍ଣ୍ଣନା ଧାର୍ମକ ହରି ନାହାନ୍ତେ ନାହିଁ ।

T. E. Dharman thākanta hari nā-  
ohānta sanga.

L. E. T. God becomes his companion,  
who remains virtuous.

E. & N. Virtuous people are safe in  
the hands of God.

P. A. P. ବର୍ଣ୍ଣନା ବସବ ନାହିଁ ନାହିଁ ।

E. S. P. ବରା ବର୍ଣ୍ଣନାରେ ନାହିଁ ।

E. E. P. He whom God steers, sails  
safely.

P. A. ବର୍ଣ୍ଣନା ଧର୍ମପୁତ୍ର ।

T. H. ବର୍ଣ୍ଣନା ଧର୍ମ ପୁତ୍ର ।

T. E. Dharmaputra Yudhisthir.

L. E. T. Yudhisthira the son of righ-  
teousness.

E. & N. The Lord of Death is known  
as Dharma i.e. justice. He  
meets out justice to all  
equally. Yudhisthir was born  
of him who is famous for his  
honesty and his name became  
proverbial. It refers to one  
who is honest to the hilt.

E. E. P. Truthfulness incarnate. Hone-  
sty incarnate.

P. A. ବର୍ଣ୍ଣନା ଧର୍ମ ମୂଳ ।

T. H. ବର୍ଣ୍ଣନା ଧର୍ମ ମୂଳ ।

T. E. Dhanei dharman mul.

L. E. T. Wealth is the root of virtue.

E. & N. If a man does not live in  
wants it is easy for him to  
follow the righteous path.

E. S. P. ବରା ବର୍ଣ୍ଣନାରେ ନାହିଁ ।

E. E. P. (i) Money masters all things.  
(ii) Riches and favours go  
before wisdom and art.

P. A. ବର୍ଣ୍ଣନା ନାହିଁ ବରାହେ ବାନ୍ଧ ।

T. H. ବର୍ଣ୍ଣନା ନାହିଁ ବରାହେ ବାନ୍ଧ ।

T. E. Dharman Sāreng batahe bāi.

L. E. T. The wind will play the sareng  
(a musical string instrument)  
of virtue.

E. & N. One has got to play a musical  
instrument with the help of  
the hand. The instrument  
of virtue is played by the wind.  
It means that good deeds  
spread by themselves without  
any body's propaganda.

P. A. P. ବର୍ଣ୍ଣନା ନାହିଁ ବରାହେ ବାନ୍ଧ ।

E. E. P. (ii) Good things will spread  
of themselves. (ii) Actions  
speak louder than words.

P. A. ବର୍ଣ୍ଣନା ତୁଳାଚେନୀ ।

T. H. ବର୍ଣ୍ଣନା ତୁଳାଚେନୀ ।

T. E. Dharman tulācheni.

L. E. T. A balance of virtue.

E. & N. A balance of virtue alwas  
gives correct reading i.e. a  
virtuous man will always stick  
to his honest judgment  
(Tulācheni is a kind of

balance used for weighment in olden days ).

- B. B. P. (i) A Daniel has come to the judgment. (ii) Judges should have two ears both alike.

E. S. P. ধন দ্বারা সত্য বস্তুবিশিষ্ট, সম্মুখীন।  
ফাঙ্কনমাত্রাবলি।

- E. B. P. The rich can afford to throw a challenge, the weak can only weep.

P. A. ধন লাভ, ধন বাছ, ধন হলে ভাল  
মাছ।

T. H. ধন লাভ, ধন বাছ,  
ধন হলে ভাল মাছ।

T. E. Dhan las, dhan bās, dhan hale  
bhāl māch.

L. E. T. Wealth is all, the wealthy gets  
good fishes.

F. & N. In this world, one can get  
anything by wealth.

P. A. ধন দিলে সোণ, সোণ দিলে দাঁতাল  
হাতীও পোন।

T. S. P. ধনে বস্তুবিশিষ্ট জোক।

E. E. P. Gifts make their way through  
stone walls.

P. A. ধন দিলে সোণ, সোণ দিলে  
দাঁতাল হাতীও পোন।

T. H. ধন দিলে সোণ, সোণ দিলে দাঁতাল  
হাতীও পোন।

T. E. Dhan dile sōn, sōn dile  
dantāl hātīō pōn.

L. E. T. Give money and it will bring  
gold, give gold and the tusk  
even is straightened.

E. & N. Wealth can master anything.  
You can buy gold with your  
money and with gold you can  
master a tasker. It also  
means that gold can buy the  
support of powerful people.

P. A. P. ধন লাভ, ধন বাছ, ধন হলে ভাল মাছ।

E. S. P. ধনে বস্তুবিশিষ্ট জোক।

E. E. P. Gifts make their way through  
stone walls.

P. A. ধনবান্ধব লোকোদয়, নির্ধার  
ক্রন্দন।

T. H. ধনবান্ধব লোকোদয়, নির্ধার  
ক্রন্দন।

T. E. Dhanawantar sambōdhan,  
nirdhanir krandan.

L. E. T. Rich people are regarded, poor  
people weep.

E. & N. In this world we regard and  
respect the wealthy people,  
while we do not feel or sym-  
pathise with the poor who live  
in misery.

P. A. ধন জরী মাঝ টাঙোন।

T. H. ধন জরী মাঝ টাঙোন।

T. E. Dhar jari mār tāngōn.

L. E. T. Catch rope, beat club.

E. & N. One who unduly expects  
immediate results of a given  
work. One who hastily takes  
recourse to illegal action.  
Ordering impossible things.

P. A. P. ধন আন পুঁজি বাঁধ।

E. E. P. (i) A thoughtless mob. (ii) Taking law into one's hands.

P. A. ধাব কুড়ি খেওরা দিবা।

T. H. ধাব্ কুড়ি খেওরা দিবা।

T. E. Dhar buji kheōwā dibā.

L. E. T. Sail your boat considering the current.

E. & N. Act, as your circumstances permit.

P. A. P. হেগ চাই কাম কৰ।।

E. S. P. বর্তমানের কালেন বর্তমানি বিজ্ঞানাঃ।

E. E. P. (i) On the sea sail, on land settle. (ii) To trim one's sail to the wind.

P. A. ধানব পেটত চাউল,  
পতানব পেটত একো নাই।

T. H. ধানব্ পেটব্ আতঙ্,  
পতানব্ পেটব্ একো নাহ।

T. E. Dhānar petat Chāul, patānar  
petat ekō nāi.

L. E. T. You will find a rice inside the paddy, but you don't find anything inside a husk.

E. & N. One cannot expect good results from bad work.

E. E. P. A bad beginning ends in nothing.

P. A. ধান পকাইলৈ টুনি মিজীয়ে।

T. H. ধাব্ পকাইলৈ টুনি মিজীয়ে।

T. E. Dhān pakalai tuni nijiyē.

L. E. T. The Tuni bird can not survive till the paddy is ripe.

E. & N. One whose needs cannot wait any further.

P. A. P. ই ডালে হযাহ, সি ডালে হযাহ,  
মহ বামবা জীম কেয়াহ।

E. S. P. নিমিত্ত কিছিবাসাঅবদী প্রাণীমিত্ত-  
করম।

E. E. P. While Rome deliberates, Saguntum perishes.

P. A. ধাবেও কাটে ধাবেও কাটে।

T. H. ধারো কাটে ধারো কাটে।

T. E. Dhāreō kate dhāreō kate.

L. E. T. Both the sharp side and the blunt side cut.

E. & N. Gaining either way.

P. A. P. দুইধাৰা শাপ।

E. E. P. Double-edged weapon.

P. A. ধুই পখালি কোলাত লয়,  
ডেওনে বোলে তাই,  
মাৰি ধৰি বাটত থয়,  
ডেও বোলে আই।

T. H. ধুই পখালি কোলাত লয়,  
তৌখিখিখি তাহ,  
মাৰি ধৰি আতব্ থয়,  
তৌখিখি তাহ।

T. E. Dhui pakhali kōlat lai,  
teō bōle t̄ai.  
Māri dhari bātāt thai,  
teō bōle ai.

L. E. T. She is given bad names even though she washes, dresses and places the child on her lap; the other gets a good name though she beats and

- drives the child out to the road.
- E. & N. Love is thick even if you do not make a show of it.
- E. E. P. They love most who are least valued.
- 
- P. A. ধূলার জরী।
- E. S. P. ধূলার জরী।
- T. E. Dhulār jari.
- L. E. T. A rope of sand.
- E. & N. One can not twist a rope with sands. It means that a thing cannot last if it's foundation is weak.
- E. F. P. A house of cards.
- 
- P. A. দেখু চাৰিৰ মাৰাৰ যাত্ৰ কোল বকৰাৰ পো ?
- T. H. দেখু চাৰিৰ মাৰাৰ যাত্ৰ কোল বকৰাৰ পো ?
- T. E. Dhenu chāriba nājāw Jādu kōn Baruār pō ?
- L. E. T. Which Barua's son you are that you will not go to tend the cattle ?
- E. & N. Being the son of king Nanda, Lord Krishna himself used to tend cattle regularly. So it means that none should consider his work ignoble.
- E. E. P. Neglect not your work.
- 
- P. A. ঘোঁটে পিছলা।
- T. H. ঘোঁটে পিছলা।
- T. E. Dhōṅte pichalā.
- L. E. T. It slips away while washing.
- E. & N. When misfortune prevails, the surest things would slip away from one's hands.
- P. A. ঐকৎসব পোৰা বাহ।
- E. E. P. Many a slip between the cup and the lip.
- 
- P. A. ঘোঁটা-ঘোঁটা দেখুওৱা।
- T. H. ঘোঁটা ঘোঁটা দেখুওৱা।
- T. E. Dhōṅwā-mōṅwā dekhuōwā.
- L. E. T. To make one's eyes smoky.
- E. & N. When a man has got to suffer pains tears come out of his eyes and blur his vision—hence the expression. To make one suffer pains.
- P. A. ঢোকে ঢোকে পানী বুঙা।
- E. E. P. To teach a good lesson.
- 
- P. A. ক্রম সত্য।
- T. H. ক্রম সত্য।
- T. E. Dhruba satya.
- L. E. T. It is certain as Dhruba.
- E. & N. According to Hindu mythology Dhruba, an Indian prince through ardent prayers became an adept who was placed as the Pole star by the Almighty. Pole-star does not change position in the sky. It always appears in its fixed place. So the proverb means as certain as anything.
- E. E. P. (i) Certain as death. (ii) Sure as the sun rises in the east.
-

P. A. নামবিলেও দহজনৰ লগত চকু  
মুদ্বিৰা।

T. H. নামবিলেও দহজনৰ লগত চকু মুদ্বিৰা।

T. E. Namarileo dahjanar lagat  
chaku mudibā.

L. E. T. Shut your eyes with ten  
others even if you do not die.

E. E. P. (i) Do as Rome does, while  
at Rome. (ii) You must  
howl if you are among wolves.

P. A. নখৰ মূৰত তেল দি ধোৱা।

T. H. নখৰ মূৰত তেল দি ধোৱা।

T. E. Nakhar murat tel di khōwā.

L. E. T. He oils his nail tops and eat.

E. & N. One who has got nothing to  
do but plenty to enjoy.

E. S. P. গৰ্ভেৰে:

E. E. P. Born with a silver spoon in  
the mouth.

P. A. নদীৰ হানা, পাঁহীকৰ থানা।

T. H. নদীৰ হানা, পাঁহীকৰ থানা।

T. E. Nadir hānā, pākar thānā.

L. E. T. What is a river-bend to a  
boats man is a thana to a *pike*.

E. & N. A *pike* is the last member of  
the foudal system in Assam.  
Katōwali or Police Station is  
known as thāna in Assam.  
As the navigators face a  
tough time in the bend of a  
river so the *piques* or the  
*rayots* face a tough time in  
the police station where they

might meet a turning point  
of life.

E. E. P. Mind the corner where life's  
road turns.

P. A. ন দেবায়, ন ধৰ্ম্মায়।

T. H. ন দেবায় ন ধৰ্ম্মায়।

T. E. Na devāya na dharmāya.

L. E. T. It does not come to the use of  
God nor of any virtuous cause.

E. & N. A thing which serves no good  
purpose.

E. S. P. লক্ষ্যকৰুণামাত্ৰ।

E. E. P. (i) Good for nothing.  
(ii) Neither here nor there.

P. A. নমৰে মানে চাবা,  
নুবুৰে মানে বাবা।

T. H. নমৰে মানে চাবা, নুবুৰে মানে বাবা।

T. E. Namare māne hābā,  
nubure māne bābā.

L. E. T. Attend to one till there is life  
in him and do not leave a  
boat in despair till it sinks.

I. & N. Do not leave a work in despair  
till there is the slightest hope  
of success.

E. E. P. (i) While there is life, there  
is hope. (ii) Never leave the  
ship.

P. A. নপুংসকৰ পুংসকৰ।

T. H. নপুংসকৰ পুংসকৰ।

T. E. Napungshakar pungsaban.

L. E. T. Punshaban of an unuch.



E. & N. Hindus have ten samskāras and 'Punsaban' is the samskara performed during the first pregnancy of the wife. Unnuchs cannot procreate, so this ceremony is meaningless to them.

E. E. P. A beggar may sing before a pickpocket.

P. A. नखर पिथि जेन कापोर ।

T. H. नखर पिथि जेन कापोर ।

T. E. Nakhar pithi jen kāpōr.

L. E. T. The cloth is smooth as the top of the finger nail.

E. & N. It refers to a piece of nicely woven cloth.

P. A. नरीया चाई पारीया ।

T. H. नरीया चाइ पारीया ।

T. E. Nariya chāi paryā.

I. E. T. A nurse according to the disease.

F. & N. Act according to necessity. Rough people need tough handling.

P. A. P. कुरब ईकाई टाटान ।

E. S. P. इसीबाकुम हस्तेन कथाहस्तेन बाजिनः ।  
सङ्गी क्युप हस्तेन सङ्गाहस्तेन वुजर्जनः ॥

E. E. P. Desperate ills must have desperate remedies.

P. A. नलीः नाज। बि काटेन बाई,  
निह बिबिनाले। सेई काटेन बाज ।

T. H. नदी नाज। बि काटे बाइ,  
निह बिबिनाको सेइ काटे बाइ ।

T. E. Nadi nālā ji phāle jai,  
Sāihu ghariwālō sei phāle jai.

L. E. T. The crocodile and porpoise follow the river course.

E. & N. As the aquatic animals follow the course of a river, so people will follow them who have plenty.

P. A. P. १। नौ देखिले बाथि गरे ।

२। बगा तात देखिले काठवीर  
आकाल नाई ।

E. S. P. धनेन बडवान् जोकः ।

E. E. P. (i) Friends are plenty, while the purse is full. (ii) Drab yourself with honey and you will have plenty of flies.

P. A. नडे नबुरी, पुबनि हले छबुरी ।

T. H. नते बुबुरी, पुबनि हले छबुरी ।

T. E. Nate naburi, purani hale  
chaburi.

L. E. T. We value new things and devalue the old ones.

E. & N. Old things are devaluated. It means that people would pay nine 'Buries' for a new thing and six for old ones. Normally the proverb refers to the attention paid to new and old wives.

P. A. नाई मरा बुलि कि मराओ देखा  
नाई ?

T. H. नाइ मरा बुकि कि मराओ देखा नाइ ?

T. E. Nai marā buli ki marāo  
dekhā nai ?

L. E. T. Have I not seen a dead though  
I am not dead ?

E. & N. One can learn by other's  
experiences. One is able to  
differentiate between a living  
and a dead man.

E. E. P. Dead men open living men's  
eyes.

P. A. নাই ভূমি চতুর্দিশা,  
হালোরা গকই পাৰে ডিমা।

T. H. নাহু ভূমি চতুর্দিশা,  
হালোরা গকই পাৰে ডিমা।

T. E. Nāi bhoomi chatusimā,  
hālōwā garui pāre dimā.

L. E. T. He who has no lands looks for  
its boundaries, like the laying  
of eggs by a bullock.

E. & N. He who has not tasted a thing  
can not desire it.

E. S. P. মূৰ্দ্ধন্য বুদ্ধবশিতঃ।

E. E. P. He who has no head needs no  
hat. There is no desire for  
what is unknown.

P. A. নাকত তেল দি শোৱা।

T. H. নাকত তেল দি যোৱা।

T. E. Nakat tel di sōwā.

L. E. T. To sleep by oiling the nose.

E. & N. To fall asleep without having  
a disturbing thought.

E. E. P. Sleeping like a dove.

P. A. নাই নাই চাউল পাভ,  
বহাই দে শুদা ভাত।

T. H. নাহু নাহু আৱজ্‌ পান,  
বহাই দে শুদা ভাত।

T. E. Nāi nai chāul pāt  
bahāi de suda bhāt.

L. E. T. If you don't have corns, pre-  
pare plain rice.

E. & N. Ignorant people do not doubt  
possibility of a thing as he  
has no knowledge of it.

E. E. P. He doubts nothing who knows  
nothing.

P. A. নাজানাব ডোল ঠেঙত,  
জানাব ডোল গলত।

T. H. নাজানাব্‌ ডোজ্‌ ডেঙত,  
জানাব্‌ ডোজ্‌ গলত।

T. E. Najānār dōl thengat  
jānār dōl galat.

L. E. T. A rope binds a fool by the legs  
and a wise by the neck.

E. & N. A wise man can understand  
about all the aspects of a diffi-  
cult situation which remains  
unintelligible to an ignorant  
man. So when an intelligent  
man commits a mistake none  
would sympathise with him,  
while an ignorant man is ex-  
cused for the same act.

E. E. P. (i) Fortune favours the fool.  
(ii) Where ignorance is bliss  
it is a folly to be wise.

P. A. না নাহ, না মজ্‌হ।

T. H. না নাহ্‌, না মজ্‌হ।

T. E. Nā māch, nā mangah.

L. E. T. It is not fish, it is not flesh.

E. & N. He is neither a friend nor a

- foe. A thing that can neither please nor displease anybody.  
E. E. P. (i) Neither fish, nor flesh.  
(ii) Neither crow nor croak.

- P. A. নায়াতাই সম্ভতিষ চিম।  
T. H. নামাসাদু সম্ভতির্ চিম।  
T. E. Nāmātāi sanmatir chin.  
I. E. T. Silence shows assent.  
I. & N. When a man gives his consent to something he keeps silent.  
E. S. P. নীলং সম্ভতিসমলম্।  
E. E. P. Silence signifies consent.

- P. A. নান্নং নবস্ত্রং।  
T. H. নান্নং নবস্ত্রং।  
T. E. Nānnang nabastrang.  
L. E. T. Without food, without cloth.  
E. & N. One who is in dire distress.  
E. S. P. নান্নং নবস্ত্রং নবস্ত্রাদীমান্নং।  
E. E. P. A pennyless pauper.

- P. A. নাগ্ৰা পিটা দিবা।  
T. H. নাগ্ৰা পিটা দিবা।  
T. E. Nāgrā pita diyā.  
L. E. T. Beat him as you beat the 'Nagra' drum.  
E. & N. Nagra is a kind of drum and drums are always beaten to produce the desired sound. Thus it has become proverbial when a man is beaten outright.  
F. E. P. Fear baiting.

- P. A. নাকান্দ ছাওয়াল বাবি,  
বাপের গৈছে কল কল,  
খোক পবিলে খাবি।  
T. H. নাকান্দ ছাওয়াল বাবি,  
বাপের গৈছে কল কল, খোক পবিলে খাবি।  
T. E. Nākand chawāl rābi,  
Bāper gaiche kal ruba,  
Thōk parile khābi.  
L. E. T. Stop crying and wait, you child. Your father has gone to plant the plantain. You will eat the banana when it fruits.  
E. & N. It refers to one who promises to help others if they can make him capable of granting it.  
P. A. P. হব হুগি, বুলিব বাপ,  
ভেহে ভুগিব নবন তাপ।  
E. E. P. Make me a prophet and I will make you rich.

- P. A. নাম কাড়িব নোরাবি তাঁরৈ  
বোলে।  
T. E. নাম কাড়িব নোরাবি তাঁরৈ বোলে।  
P. A. Nām kāhriba nōāri tāwai bōle.  
L. E. T. He calls him 'Tāwai' as he is unable to utter the name.  
E. & N. People having the same name as that of one's father is addressed as 'Tāwai' by him for it looks awkward to address one by his father's name. It therefore means that one should be courteous to persons whom he can not cow down.  
P. A. P. বলে নোরাবা শিলক পবি নবস্ত্রাব।

E. S. P. অমৰ্শ: সততং শাস্তু: ক্ৰুৰস্যথ বসিষম্ভা ।  
স্বাধিতো দেবমকল্প নিৰ্জনা মল্লাছাৰিণ: ॥

E. F. P. In vain to speak against  
Hercules.

P. A. নাওৰ বুকুত চৰী মাৰা ।

T. H. নাগোৰ্ বুকুত চৰী মাৰা ।

T. E. Nāôr bukut chari mārā.

L. E. T. He tries to ply a boat by  
placing the poles inside the  
boat.

E. & N. One can push a boat to speed  
with a pole by pushing it  
against the ground under-  
neath the water. The boat  
can not be moved with a pole  
by pushing it against the boat  
itself. It is a paradox.

E. E. P. Never preach beyond your  
conception.

P. A. নাওৰ বল বৈঠা, ধানৰ বল কৈঠা ।

T. H. নাগোৰ্ বল বৈঠা, ধানৰ্ বল কৈঠা ।

T. E. Nāôr bal baithā, dhānar bal  
kaithā.

L. E. T. The strength of a boat is in  
its oars, the strength of paddy  
is in its seedlings.

E. & N. The speed of a boat depends  
upon the strength of the men  
with oars. Successful crop is  
dependent upon the quality of  
the seedling.

P. A. নাম শুনিজে মাটিতে সাত কিলা

T. H. নাম শুনিজে মাটিতে সাত কিলা ।

T. E. Nām sunile matite shāt kil.

L. E. T. He gives seven blows to the  
ground on hearing the name.

E. & N. He expresses contempt as soon  
as the name of whom he  
dislikes is heard of.

P. A. P. বাৰে বোহাৰো নাম শুনিব তাকে বাৰ  
ধান কিনিব ।

E. E. P. Faults are thick, where love  
is thin.

P. A. নাওৰ গৰ্ভে মাওৰ গৰ্ভে সমান ।

T. H. নাগোৰ্ গৰ্ভে মাগোৰ্ গৰ্ভে সমান ।

T. E. Nāôr garbhe māôr garbhe  
samān.

L. E. T. The boat's womb and the  
mother's womb are similar.

E. & N. There is similarity of sound  
in the words 'nāôr' and 'māôr'  
and the common word 'garbha'  
completes the rhyme. One  
can not observe social rules  
while in the womb. People  
in old days undertook long  
journeys in boats if there was  
a navigable river. During  
such journeys they had to  
relax social rules; hence the  
comparison.

E. S. P. জাৰদি নিৰম: নাসি ।

E. E. P. Outside society, we relax rules.

P. A. নাকাটা খেৰ নকুৰি গুটিওৱা ।

T. H. নাকাটা খেৰ নকুৰি গুটিওৱা ।

T. E. Nakātā kher nakur gutiōwā.

L. E. T. He gathered one hundred and  
eighty bundles of uncut straw.

E. & N. A counting for an accomplished work is worse than useless. The figure 'nakuri' with 'nakata' is used for alliteration.

P. A. P. নালাগা ভামোলত জেং বাছ।।

E. E. P. (i) Counting one's chicken, before they are hatched. (ii) Never fry a fish till it is caught.

P. A. নাও কাটে তে হাংকা হল।

T. H. বাজী কারিদি মাকো হুত।

T. E. Nāō katōte makō hal.

L. E. T. He began to build a boat but produced a shuttle.

E. & N. Big beginning without adequate knowledge is often frustrated.

E. S. P. বড়ারম্ভে কতু ক্রিয়া।

E. E. P. Big beginning often ends in failure.

P. A. নাই মামাতকৈ কণা মামাই ভাল।

T. H. বাহ মামাতকৈ কণা মামাই মাক।

T. E. Nāi māmātkai kanā māmāi bhāl.

L. E. T. A blind maternal uncle is better than none.

E. & N. A little of a useful thing is better than having none.

E. S. P. সৰ্বনায়ে সস্তুষ্ট্যয়ে অর্ধে স্বেয়সি  
বজ্জিতঃ।

E. E. P. (i) Small fishes are better than none. (ii) Something is better than nothing. (iii) Half

a loaf is better than no bread. (iv) Better one-eyed than stone-blind.

P. A. মালত চাওঁ নে দাপনিত চাওঁ ?

T. H. মাক্‌ বাজোঁ নে দাপনিত বাজোঁ ?

T. E. Nālat chāōn ne dāpanit chāōn ?

L. E. T. Do I look at the mirror or its shaft ?

E. & N. One may make the handle of his mirror very pretty, yet it cannot reflect his face. In the same way, mere pretty things do not always serve our purpose.

E. E. P. It is not the most beautiful woman that inspire the greatest passion.

P. A. নাচিব নাজানে চোতাল বেঁকা।

T. H. নাচিব নাজানে খোতাক্ বেঁকা।

T. E. Nāchiba nājāne chōtāl benkā.

L. E. T. He does not know dancing and says the yard is slanting.

E. & N. One who is not good at his work, would complain about his environments and imple-  
ments.

P. A. P. নিজৰ যুগ বেঁকা দাপোশত চাবি চব।

E. E. P. A bad workman quarrels with his tools.

P. A. নিবন্ধিক কুইম থাকক ভাল,  
তাক পায় মই নিদান কালে।

T. H. নিবন্ধিক্ কুইম থাক্‌ মাক্,  
মাক্‌ বাহ্‌ মই নিদান্‌ কাক্।

T. E. Nidiyak kutum thākak bhāle,  
tak pām mai nidān kāle.

L. E. T. Let the relatives remain well  
even if I do not receive any  
assistance. They are sure to  
help me if I be in distress.

E. & N. We may not get anything  
from our relatives in normal  
times; yet we wish their  
welfare in the expectation that  
they are sure to help us in  
distress.

E. E. P. (i) Assurance is two-third of  
success. (ii) Blood is thicker  
than water.

P. A. নিজৰ মুখ বেঁকা,  
দাপনিত চাৰি চৰ।

T. H. নিজৰ মুখ বেঁকা, দাপনিত আৰি অৰ।

T. E. Nijar mukh benkā,  
dāpanit chāri char.

L. E. T. His face is crooked and he  
gives four slaps in the mirror.

E. & N. The mirror has got no fault,  
it only reflected his crooked  
face. He would not under-  
stand that it is he who looks  
ugly and not the mirror. Thus  
an incompetent man will  
always blame others for their  
own incompetency.

P. A. P. নাচিব নাভানে, চোভালখন বেঁকা।

E. E. P. A bad workman quarrels with  
his tools.

P. A. নিয়ৰীৰ মূৰত সৰি।

T. H. নিখৰীৰ মূৰত সৰি।

T. E. Niyarir murat sari.

L. E. T. Straightened on an anvil.

E. & N. We can shape iron by  
hammering it on an anvil;  
likewise a rough man needs  
tough handling.

E. S. P. হুতৈল লো ঘৰ্ষক।

E. E. P. Much rust needs a rough file.

P. A. নিজৰ নেওঠানিত তেল দিয়া।

T. H. নিজৰ নেওঠানীৰ তেল দিয়া।

T. E. Nijar neōthanit tel diyā.

L. E. T. Put oil in your own ginning  
machine.

E. & N. Mind your own business for  
success, as a machine needs  
oiling for smooth running.

E. E. P. Oil your own machine.

P. A. নিজৰ বাৰী ভাল হলে,  
লোকৰ চাগল নাহে।

T. H. নিজৰ বাৰী ভাল হলে,  
লোকৰ চাগল নাহে।

T. E. Nijar bāri bhal hale, lōkar  
chāgal nāhe.

L. E. T. No goat would come to your  
garden if it is properly kept.

E. & N. People do not encroach upon  
the jurisdiction of the good-  
natured. Outsiders can not  
inflict injury upon a cautious  
man.

E. S. P. হুদায়ৰ খৰিহানালু হুদায়ৰ হুদায়ৰ।

E. E. P. Handsome is that handsome  
does.

P. A. নিদিবৰ দেও বাৰ।

T. E. নিদিবৰ্ দেওবাৰ্।

T. E. Nidibar deô bār.

L. E. T. An unwilling giver would always promise it on sundays.

E. & N. In every week there is a sunday. So sundays will come and go but the sunday would never come to an unwilling giver.

E. E. P. Thursday come and the week's gone.

P. A. নিজৰ নাক কাটি,  
সতিনীৰ যাত্ৰা ভঙ্গ।

T. H. নিজৰ্ নাককাটি, সতিনীৰ্ যাত্ৰা ভঙ্গ।

T. E. Nijar nāk kati,  
Satinir jatra bhanga.

L. E. T. One of the wives of a man would cut her own nose to make another wife's journey inauspicious.

E. & N. It is no use to suffer pains for inconveniencing others.

E. E. P. Cutting off the nose, to spite the face.

P. A. নিন্দিলে বন্দে।

T. H. নিন্দিলে বন্দে।

T. E. Nindile bande.

L. E. T. He worships those, whom he speaks ill of.

E. & N. He who derides his fellowmen is derided by others. Often he is subjected to bow down to the object of his derision.

P. A. P. লোককৈ হল পুতি, আখনি বৰে ছুটি।

E. E. P. Harm watch harm catch.

P. A. নিজৰ বেজি আতি-পতি,  
লোকৰ বেজি চুতা-মাটি।

T. H. নিজৰ্ বেজি আতি-পতি,  
লোকৰ্ বেজি চুতা-মাটি।

T. E. Nijar beli āti pati,  
Lōkār beli chuwa māti.

L. E. T. He is careful about his own things but contemptuous about others.

E. & N. A selfish man regards himself but disregards others.

E. E. P. (i) He who likes borrowing, dishkes paying. (ii) If a jest you can not take, then a jest you should not make.

P. A. নিমাতী গৰু শু খোৱাত কাল।

T. E. নিমাতী গৰু গু খোৱাত কাল।

T. E. Nimāti garu gu khōwāt kāl.

L. E. T. Silent cows are expert at eating refuge.

E. & N. Undue silence is a sign of evil design, so one should try to avoid it.

P. A. P. নিমাতী মেৰুবাৰে গাখিবৰ বাই ডাঙে।

E. E. P. (i) Beware of silent dogs and still water. (ii) Smooth waters run deep.

P. A. নুমাবৰ আগতে চাকি জলি উঠে।

T. H. নুমাবৰ আগতে জাকি জ্বলি উঠে।

T. E. Numābar āgate chāki jali uthe.

L. E. T. A lamp lights up bright immediately before it goes out.

E. & N. As is the case with a lamp so a man looks bright before death. The downfall of a man is also preceded by a false glory.

E. S. P. निम्बानिम्लुकः प्रदीपः ।

P. A. নেজৰ জুই মুখেৰে জুমাৰা ।

T. H. नेज् जुह् मुखेरे जुमाबा ।

T. E. Nejar jui mukhere numābā.

L. E. T. Extinguish the fire in your tail by your mouth.

E. & N. Sita asked Hanuman to do so after he burnt Lanka by lighting a fire in his tail. As nobody comes forward to help anybody in distress, it is wiser for one to save his own skin without depending on others.

E. E. P. (i) Stand on your own legs. (ii) Save your own skin. (iii) Look your own level.

P. A. নেজ দীঘল হৈছে পাৰি বহিব ।

T. H. नेज् दीघल हूँछे पावि बहिव ।

T. E. Nej dighal haiche pāri bahiba.

L. E. T. He has a long tail, let him sit on it.

E. & N. Domestic animals like cats and dogs sit on their long tails. It does not concern other animals. It points that

we must not concern ourselves for other's prosperity. Concern yourself with what you have.

P. A. নেগুব হিগা লৰ ।

T. H. नेगुब् डिगा लब् ।

T. E. Negur ohigā lar.

L. E. T. Its tail is torn in running.

E. & N. Running for life. Some animals when frightened run away with their tails straightened. The tail ends then appear as if torn away ; hence the proverb.

E. E. P. (i) Taking to heels. (ii) Fleeing like flies.

P. A. নেগুব কাটা বাঘ ।

T. H. नेगुब् कटा बाघ् ।

T. E. Neugur kātā bāgh.

L. E. T. A tiger with a cut tail.

E. & N. The animal can not be killed by cutting it's tail, on the other hand it becomes more furious. So one should be careful about these.

P. A. নেহাঁহিবি মোক, হুঁচৰিব ডোক ।

T. H. नेहँहिवि मोक, हुँचरिव डोक ।

T. E. Nehānhibi mōk, suṇohariba tōk.

L. E. T. Do not laugh at me, you will also be laughed at.



E. & N. If you find fault with one, some one else will find fault with you. So do not be fault-finding.

P. A. P. নিখিলে বন্ধে ।

E. E. P. Harm watch, harm catch.

P. A. নৈব সমান বব কোন,  
আইব সমান হব কোন ?

T. H. নৈ সমান্ বব কোন্ ,  
আইব সমান্ হব কোন্ ?

T. E. Nair samān baba kōn,  
Āir samān haba kōn ?

L. E. T. Who can flow like the river ?  
Who equals the mother ?

E. & N. Like the endless flow of a river, mother's affection is never-ending and none can equal it.

E. E. P. Mother's love is the cream of love.

P. A. নৈ নেদেখোঁতে লাড়ঠ ।

T. H. নৈ নেদেখোঁতে লাড়ঠ ।

T. E. Nāi nedekhōnte lāngath.

L. E. T. He becomes naked without seeing a river.

E. & N. In a boat disaster people throw away their clothes to save their lives (enabling themselves to swim without handicap). One who throws away his clothes on hearing the name of a river must be over-cautious—rather a coward.

P. A. P. দক্ষিণ কুলত অবগ পবিল,  
গা শিখি মাছহ মবিল ।

E. E. P. (i) Cowards die many times before their death. (ii) Don't trouble yourself till trouble troubles you. (iii) It is the hair of a dog that bit him. (iiii) Will die before he falls ill.

P. A. নৌ নোঁতে কবিস্বাই মাতে ।

T. H. নৌ দোঁতে কবিস্বাই মাতে ।

T. E. Nāu dōnte kariyāi māte.

L. E. T. The milk-pot sounds before the cow is milked.

E. & N. To anticipate a thing before it comes to pass.

E. E. P. (i) He cries out before he is hurt. (ii) To get something before it is lost. (iii) What the eyes don't see the heart don't grieve.

P. A. পবব পব, বাটত পবি মব ।

T. H. পবব পব, বাটত পবি মব ।

T. E. Parar par bālat pari mar.

L. E. T. Let him die on the road who is not related to me.

E. & N. It is the way of the world to be unsympathetic to others.

P. A. P. পবিল কল সোমাই গতি,  
কাব নাতি কাব পতি ।

E. S. P. কা কল পবিলেই গতি ।

E. E. P. Nobody cares for his neighbour's child.

P. A. পবব ওপবত পাই ধন,  
বাপে পুতে কীৰ্ত্তন ।

- T. H. বর জোবর বাহ কহ,  
বাপে পুতে কীর্তন।
- T. E. Parar ôporat pai dhan,  
Bape pute kirtan.
- L. E. T. When it is somebody else's  
money, the father and son  
only would perform a kirtan.
- E. & N. Kirtana is sung by a number  
of persons. It is a congrega-  
tional prayer. Selfish people  
would like that more people  
do not attend it so that his  
share of the offerings may be  
fat. There are people who  
enjoy at the cost of others.
- E. E. P. Fools give feast and the wise  
men eat them. (ii) An open  
door may tempt a saint. (iii)  
A hospitable table may tempt  
a saint.
- 
- P. A. পশীয়া তবার দরে উঠানাম।
- T. H. পযীয়া তারার দরে উঠানাম।
- T. E. Papiya tarār dare uthānāmā.
- L. E. T. Rise and fall like a meteor's.
- E. & N. Sudden rise and fall of a man.
- E. E. P. Meteoric rise and meteoric  
fall.
- 
- P. A. পড়ে কল সোমাই গতি,  
কার নাতি কার পুতি?
- T. H. পরে কল সোমাই গতি,  
কার নাতি কার পুতি?
- T. E. Pare kal simāi gati,  
Kār nati kar puti?
- L. E. T. When the banana plant falls  
in the boundary line no one  
takes notice of it.
- E. & N. Bananas are sometimes grown  
on the boundary line. When  
such a plant falls to the ground  
both parties living on the sides  
of the boundary line disclaim  
it to avoid dispute. Likewise,  
people to not take care of their  
neighbour's child to avoid  
unnecessary trouble.
- P. A. P. পৰ পৰ, বাটত পৰ মৰ।
- E. S. P. কা কল পরিবেদনা।
- E. E. P. Who doth care for the  
neighbour's child!
- 
- P. A. পতিত বামুন স্বর্গে যাবব মন,  
ধোতাকোরা কবে বজ্র অঘেবণ।
- T. H. পতিত বামুন স্বর্গে যাবব মন,  
ধোতাকোরা কবে বজ্র অঘেবণ।
- T. E. Patit bāmun swarge jābar man  
Dhōwakōwā karo yajna  
anneshan.
- L. E. T. A fallen Brahmin desires to  
go to heaven, a raven looks for  
a yajna (sacrificial ceremony).
- E. & N. One who desires things that  
are beyond his reach.
- P. A. P. গা ৫ বাই ছাল বাকলি,  
মদ খায় তিনি টেকলি।
- E. S. P. জলবন্তি দুহাস্তু গুণোজ্জ্বলীনাঃ।
- F. E. P. He that lags most longs most.

P. A. পৰব ঘৰলৈ আহি,  
যোব দিয়ল খোৱল চাৰি।

T. H. পর ঘরলৈ আহি,  
যোব দিয়ল খোৱল চাৰি।

T. E. Parar gharalai jabi  
more dian thōwan chābi.

L. E. T. Go to other's house and look  
at my alms giving.

P. A. P. ১। মালাৰ ফুলে দেউৰী হুহ।

২। পৰব টকাত পোদাবী।

E. E. P. Scald not thy lips with  
another man's porridge.

P. A. পৰ অৰ্জন পৰে খায়,  
কৰ্তা মাথে। নৰকত যায়।

T. H. পর অর্জন পরে খায়,  
কর্তা মাথো নরকত যায়।

T. E. Par arjon pare khāi,  
kartā māthōn narakat jāi.

L. E. T. Ill-earned things are eaten by  
others, but the earner goes  
to hell.

E. & N. Things earned by foul means  
are wasted. The man taking  
to unfair means is condemned.

E. S. P. দ্বোৱৈল নৰকত খায় দ্বাৰা দ্বোৱৈলি বিৰাজণ।

E. E. P. Ill got, ill spent.

E. & N. Wives are known to the world  
by their husbands, so their  
fair or foul name is largely  
dependant upon the husband's  
actions. If the husband is  
wise both the husband and the  
wife are happy.

E. E. P. Where one is wise, two are  
happy.

P. A. পৰ ছিদ্ৰ পদে পদে,  
আপোন ছিদ্ৰ নেদেখয়।

T. H. পর ছিদ্ৰ পদে পদে,  
আপোন ছিদ্ৰ নেদেখয়।

E. L. L'ar chidra pade pade, apōn  
chidra nedekhoy.

L. E. T. He finds faults with others  
but never looks at his own  
shortcomings.

E. & N. Human nature is fault-finding  
and remain blind to their own  
faults.

P. A. P. আপোনাৰ গা ভেকতেকীয়া,  
পৰব গালৈ পানী ইটিয়ায়।

E. S. P. আপোনাৰ গা ভেকতেকীয়া, পর ভিহ পদে পদে।

E. E. P. (i) He barks at everybody.  
(ii) He is a great fool who  
forgets himself. (iii) If you  
laugh at a crooked man, you  
need walk very straight.

P. A. পতিৰ পুণ্যে সতীৰ পুণ্য।

T. H. পতিৰ পুণ্যে সতীৰ পুণ্য।

T. E. Patir punnye satir punnya.

L. E. T. A good wife shares her  
husband's virtues.

P. A. পকা কৌৰা আটি পেলাবা।

T. H. পকা কৌৰা আটি পেলাবা।

T. E. Pakā phōra āti pelābā.

L. E. T. Squeeze out matured boil.

E. & N. A thing or an undertaking that serves no purpose should be given up. It is also applicable in the case of liquidating bad debts and save whatever possible from encumbrances. It will give us relief as one gets relief by squeezing out the pus from a mature boil.

E. S. P. दिण शेषमामि शेषः शत्रुशेषशेषश्च ।  
 पुनः पुनः प्रवर्तन्ते सत्साम्पदेर्ष नकारयेत् ।

E. E. P. Drop away bad eggs.

P. A. পৰব চকুই বাট বুল।

T. H. পর চকুই বাট বুল।

T. E. Parar chakui bāt bulā.

L. E. T. One who walks with other's eyes.

E. & N. He who is guided by others will stumble or suffer.

E. E. P. (i) He that runs in the dark may well stumble. (ii) The eyes believe themselves but ears other people.

T. E. পণ্ডি শুনি বরাহ পাগল ।

T. H. पण्डि शुनि बराह पागल ।

T. E. Pahri shuni Barāh pāgal.

L. E. T. Barūha the great astrologer and astronomer was mad with studies.

E. & N. This great astrologer once made a wrong calculation which was pointed out by his daughter-in-law *Khanū*. Hence this reference.

E. S. P. झुगेन कि बो न धर्ममाचरेत् ।

E. E. P. John has been to college to learn to be a fool.

P. A. পৰ কচি কাছান্, স্বৰুচি ভোজন ।

T. H. पर रुचि काछान्, स्वरुचि भोजन् ।

T. E. Par ruchi kāchān, swaruchi bhōjan.

L. E. T. Eat as you please, dress as it pleases others.

E. & N. One should select his food that will agree with his system to keep himself fit and happy. But one should select materials to dress up that will please people around him so that the wearer may feel happy by his admirers.

E. E. P. Eat to please yourself but dress to please others.

P. A. পন্নতা, পাঁলমরা, কৰ্কাৰা, লৰ মৰা,  
 তপত, দিনটোলে গাটো শকত ।

T. H. पन्ता, पालमरा, कर्करा, लर मरा,

तपत, दिन्दोलै गाटो शकत ।

T. E. Payta pālmārā, karkarā lar-marā, tapat, dintōlai gātō shakat.

L. E. T. Fermented rice helps to mark time, cold rice helps one in a hurry, hot rice keeps one's body fit for the whole day.

E. & N. Cold meals keep one going on, while hot meals are wholesome.

P. A. পছব ডেলেকা ডেলেকী,  
গকব ডেলেকা ডেলেকী।

T. H. গুর্ মেডেকা মেডেকী,  
গক্ মেডেকা মেডেকী।

T. E. Pahur bhelekā bheleki  
garur chelekā cheleki.

L. E. T. Deer express their fellow-  
feeling by looking intently at  
each other, while cows express  
it by licking.

E. & N. Be helpful to your fellowmen  
with what you can.

P. A. পকিল কল সোৱাদে হল।

T. H. পকিল্ কক্ সোৱাদে হল্।

T. E. Pakil kal sōwade hal.

L. E. T. Good, the bananas are ripe  
to be tasty.

F. & N. Bananas are generally gathered  
green to ripe inside a house.  
Birds eat them if left in the  
tree to be ripen. One is  
fortunate if he can find ripe  
banana in the Plant as they  
become more tasteful. Lucky  
people get best of things from  
unexpected quarters.

P. A. P. গাধীবতে হ'ব খুটি।

L. E. T. He eats the best first.

P. A. পকা চুলিত সিন্দুর শিন্ধা।

T. H. বকাত্ চুলিত্ সিন্দুর্ শিন্ধা।

T. E. Pakā chulit sindur pindha.

L. E. T. She wears the vermillion spot  
on grey hair.

E. & N. A woman living up to good old  
age along with her husband.  
Hindu women wear vermillion  
spot on the forehead (at the  
edge of the hair) as a mark of  
marriage, so long their  
husbands live.

P. A. পবত আশ, বনত বাস।

T. H. পরত্ আশ্, বনত্ বাস্।

T. E. Parat ās, banat bās.

L. E. T. To depend on another is to  
live in the forest.

E. & N. One who is forced to live in  
the forest can not be comfort-  
able. Likewise, a dependant  
on others can not expect to be  
happy.

E. S. P. বাণিল্যে বসতে ভয়সি:

তস্যাহং কৃষি কর্মসি ;

তব্বৎ রাজ সেবার্য নিষ্কমা নেব ন নেব ন।

E. E. P. A hanger-on is never happy.

P. A. পকা ধানত মৈ দিয়া।

T. H. পকা ধানত্ মৈ দিয়া।

T. E. Pakā dhānat mai diyā.

L. E. T. Harrowing a field full of ripe  
paddy.

E. & N. Mischief mongering.

P. A. P. মিঠা পুখীত বিহ দিয়া।

E. E. P. In the midst of our enjoy-  
ments there is always some  
wrong to torture us.

- P. A. পৰব ওপৰত ৰাৱ,  
ভটিয়া পানীত ৰাৱ ।
- T. H. পরর ওপরব ৰাৱ, ভটিয়া পানীত ৰাৱ ।
- T. E. Parar ôparat khā,  
bhatiyā pānit jāi.
- L. E. T. He eats on others and cruises  
down-stream.
- E. & N. One who lives and enjoys life  
at the cost of others.
- E. S. P. বিজ্ঞ কুস্বা দ্বন্দ্ব বিবেদ ।  
বাবৰ জীৱ দ্বন্দ্ব জীৱ ।
- E. E. P. Fools give feast, and the wise  
men eat them.

- P. A. পৰুৱাই পৰ্বত ৰখায় ।
- T. H. परुवाइ पर्वत खण्हाइ ।
- T. E. Paruwāi parbat khañhāi.
- L. E. T. Ants can dislodge a moun-  
tain.
- E. & N. Continuity of small efforts  
achieve great things.
- E. S. P. অলপানামপি বহুদাং সংহতিঃ

কাল্পসামিকা ।

दुग्गुणत्वमापन्नैर्बल्यन्ते मत्तद्वन्तिनः ॥

- E. E. P. (i) Little chips light great  
fire. (ii) From small begin-  
nings come great things.

- P. A. পৰ্বতত দুৰাৰ ডিমা, পুহত বান ।  
বৰলাক খোজে শুকান ধান ॥
- T. H. पर्वतत दुरार डिमा, पुहत बाण ।  
बरलाके खोजे शुकाइ धान् ।
- T. E. Parbatat durār dimā, puhāt  
bān,  
baralak khōje śukān dhan.

- L. E. T. He seeks tortoise's eggs in  
hills, expects flood in Pous  
(in the winter) and asks a  
widower for dried rice.
- E. & N. These are impossible things to  
get. Tortoise lays eggs in  
sandy beach and not on high  
hills. We have flood during  
summer and not in winter.  
Puk is a wintry month when  
flood is not possible. It is the  
housewife who dries paddy  
preparatory for husking ; it is  
not the business of a man.  
A widower can not concern  
himself of dry paddy.

- E. S. P. উৰ্বসি যদি আনু: পশ্চিমদিক্‌বৰ্মনো ।
- E. E. P. To climb a tree to catch a fish.

- P. A. পৰব ওপৰত পালে পানী ঢালি  
তিনি গৰাহ ৰাৱ ।
- T. H. পরর ওপরব পাके पानी धालि तिनि  
गराइ खाइ ।
- T. E. Parar ôparat pāle, pāni dhāli  
tini garāh khāi.
- L. E. T. He who lives on others would  
eat three gulps more even with  
water.
- E. & N. One is tempted to eat more  
than what is necessary for  
him, if he gets free food.

- P. A. P. পৰব ওপৰত পাই বন  
বাগে-পুতে কীৰ্তন ।
- E. E. P. (i) A hospitable table may  
tempt a saint. (ii) An open  
door may tempt a saint.

P. A. প্রতি দুবে সিন্ডি সেলুখ !  
T. H. প্রতি দুবে সিন্ডি সেলুখ !  
T. E. Prati dube sindhi selukh !  
L. E. T. He expects to get a *selukh* (a kind of eatable aquatic root) in each dive.

E. & N. Every venture of a man can not be equally successful.  
E. S. P. মৌকিক ন গজে গজে ।  
E. E. P. (i) Never venture all in one bottom, (ii) Every egg do not hatch, (iii) Every shot does not bring down a bird.

P. A. পানীৰ লগত যমদুতৰ থাকি ।  
T. H. পানীৰ লগত যমদুতৰ থাকি ।  
T. E. Pānīr lagat yamdutar sbāsti.  
L. E. T. The attendants of Yama (God of Death) suffer along with the vile people.

E. & N. One can not avoid sufference for bad company.

P. A. ১। উল্লৰ লগত বগৰি পোবে ।  
২। সাঙোৰত ডিঙি হিগে ।  
L. S. P. কাক: কৰোঁ বিদূৰ্গ'ৰ ন্যূন ফলি লাখুত ।  
বহালনো হুবে সীতা বন্দনল্যাব  
মহোদধী ॥

I. E. P. Man must suffer for the company he keeps.

P. A. পাগলৰ গো বধেই আনন্দ ।  
T. H. পাগলৰ গো বধেই আনন্দ ।  
T. E. Pāgalār gō badhei ānanda.  
L. E. T. A mad man's joy is to kill a cow.

E. & N. A fool would not understand about his harmful actions that make him joyous.

E. E. P. Forbid a fool do a thing and that he will do.

P. A. পানী উললৈ হে বয় ।

T. H. পানী তললৈ হে বয় ।

T. E. Pāni talalai he bai.

L. E. T. Water will flow downwards.

E. & N. One can not alter natural laws.

E. E. P. Water seeks its own level.

P. A. পানীত থাকি পিন্ধাহত মৰ ।

T. H. পানীত থাকি পিন্ধাহত মৰ ।

T. E. Pānīt thāki piyāhat marā.

L. E. T. Living in water he dies of thirst.

E. & N. One having things which he is unable to use in times of need.

P. A. P. আছে গৰু নবৰ হাল,  
হোৱাতকৈ নোহোৱাই ভাল ।

E. S. P. বহল কি যো বিদূৰ্গবাসতে ।

E. E. P. Better an empty house than bad tenants.

P. A. পাটত বহা চক ।

T. H. পাটত বহা চক ।

T. E. Pātat bahā chaka.

L. E. T. The sun sits beyond the horizon.

E. & N. One can look at the sun at this stage for the loss of its

glow. Likewise, a man bereft of his powers are treated as equals by those from whom he commanded respect.

E. E. P. A setting sun.

P. A. পাপীব পিঠাত মন ।

T. H. বাবীর্ বিহাষ মন ।

T. E. Pāpir pithāt man.

L. E. T. A sinner's mind rests on the cake.

E. & N. In a congregational prayer the evil-minded would think more of the cakes offered than attending to the sermon.

E. E. P. Behind the cross the devil often lurks.

P. A. পাঁচো আঙুলি সমান নহয় ।

T. H. পাঁচো আঙুলি সমান নহয় ।

T. E. Pāñchô ānguli samān nahai.

L. E. T. All the five fingers are not equal.

E. & N. Diversity is the rule of the universe.

E. E. P. No two things are equal.

P. A. পাব পাণেই ইপাব,  
পাব পাণেই সিপাব ।

T. H. পার পাণেই হপার, পার পাণেই সিপার ।

T. E. Pār pālei ipār, pār pālei sipār.

L. E. T. Coming ashore is landing on this side or the other.

E. & N. Time and space are the two sides of the same coin.

E. E. P. Every medal has its reverse.

P. A. পাব পাণে জুগী, ভুবত মারে জাখি ।

T. H. পার পাণে জুগী, ভুবত মারে জাখি ।

T. E. Par pāle jugi, bhuṛat māre jāthi.

L. E. T. Landing at two shore the *jugi* kicks at the raft.

E. & N. One who is ungrateful.

E. S. P. Kick off the ladder through which you sprang.

P. A. পানত চুন পিছলা জগব ।

T. H. পানত চুন পিছলা জগব ।

T. E. Pānat chun pichalā jagar.

E. & N. Finding fault for slipping lime from the betel-leaf

E. & N. Finding fault for negligible defects. This happens with one who is disliked. Fault-finding for trifles.

E. E. P. Faults are thick, where love is thin.

P. A. পালি চাই হে বাগ টানিবা ।

T. H. পালি চাই হে বাগ টানিবা ।

T. E. Pāli chāiḥe rāg tānibā.

L. E. T. Sing a tune in high pitch only if you have good singers to accompany you.

E. & N. (i) Act as the circumstances allow. (ii) Do not live beyond means.

E. S. P. যথা দ্রব্যবাস, তথা ক্রম্যব ।

E. E. P. Cut your coat according to the cloth.



P. A. পাণ্ডব বজ্জিত দেশ।

T. H. पाण्डव बर्जित देश।

T. E. Pandav barjit desh.

L. E. T. A country forsaken by the Pandavas.

E. & N. Pandavas performed a *Rājā-suiyā* yajna to establish their suzerainty over the surrounding countries. They left out countries which were not very important. Or it might refer to the places which they considered to be of no use to visit during their fourteen years of exile. It means an unattractive place.

E. E. P. Heaven's forsaken place.

P. A. পাগব পবাতিত।

T. H. पाव पराति।

T. E. Pāpar parāchit.

I. E. T. Vice ends in suffering.

I. & N. Bad deeds bring penitance.

E. E. P. Most of our evils come from our vices.

P. A. পাগলে কি নকর,  
চাগলে কি নাশান্ন!

T. H. पागले कि नकर, चागले कि नाशान्न!

T. E. Pāgale ki nākāy, chāgale ki nākhāi!

L. E. T. What a mad man do not utter; what the goats do not eat!

E. & N. Nobody pays heed to rubbishes.

E. E. P. The braying of an ass does not reach heaven.

P. A. পাণীত পবা মানুহে কুণকূটা

লৈকে হাত বঢ়ায়।

T. H. पानीत पवा मानुहे कुणकुटा

लैको हात् बढाय।

T. E. Pānit parā manuhe trinkutā

laikō hāt bahrāi.

L. E. T. A man who is dropped into water would extend his hand even to a straw.

E. & N. A drowning man would catch at a straw in order to keep floating and to save his life—knowing that the straw can not save him. People in difficulties expect help from those who would deny it.

E. E. P. (i) A drowning man catches at a straw. (ii) A drowning man catches at a razor.

P. A. পাঁছো আঙুলিবে বান্ন,

বুঢ়াই তেলিলেহে বান্ন।

T. H. पाँछो आङुलिबे बान्न,

बुढाइ तेलिलेहे बान्न।

T. E. Pāñchō āngulire khāi,

buhrai thelilehe jāi.

L. E. T. We eat with all the five fingers, but it is the thumb which pushes the food into the mouth.

E. & N. To achieve anything there is a master doer. Experience of

the old help the younger generation.

E. S. P. নানা সন্যে বয় ন সন্নি বুদ্ধাঃ ।

E. E. P. (i) The master's eye does more than both his hands.  
(ii) The master-wheel makes the mill go round.

P. A. পিছ দিলে পৰ্বতলৈ পিঠি ।

T. H. পিছ দিলে পৰ্বতলৈ পিঠি ।

T. E. Pich dile parbatilai pithi.

L. E. T. Turn your back to a hill and you do not see it.

E. & N. As we do not see even the tallest of things when we turn our backs on it, so we forget our near and dear ones if we do not see them from time to time.

P. A. P. চক্ৰে অঁড়ব, মনৰে অঁড়ব ।

T. S. P. দূৰলোক্যোপি সমীপলোক্যো যো বৈ মনসি বৰ্জ্যে ।  
যো বৈ চিত্তেন দূৰলোক্যো সমীপলোক্যোহি দূৰতঃ ।

E. E. P. Out of sight, out of mind.

P. A. পিঠি বিনে পৃথিবীৰ মহাভাৰ,  
মাতৃ বিনে ভোজন ছাৰখাৰ,  
ভাতৃ বিনে মৃত্যুৰ পাই লাই,  
ভাৰ্য্যা বিনে কুছিত নাপাই ঠাই ।

T. H. পিতৃ বিনে পৃথিবীৰ মহাভাৰ,  
মাতৃ বিনে ভোজন ছাৰখাৰ,  
ভাতৃ বিনে মৃত্যুৰ পাই লাই,  
ভাৰ্য্যা বিনে কুছিত নাপাই ঠাই ।

T. E. Pitri bine prithibir mahābhār,  
mātri bine bhōjan chārkhar,

bhrātri bine shature pāi lai,  
bhāryya bine kuchit nāpāi thāi.

L. E. T. The responsibilities of the world rest on one who has not got his father. One can not expect good meals who has not got his mother. One who loses his brother, has his enemies encouraged. Widowers get a suspicious look from his neighbours.

E. & N. Needs no explanation as the translation is self evident.

পুঠি মাছৰ জিউ ।

T. H. পুঠি মাছৰ জিউ ।

T. E. P'uthi māchar jiu.

L. E. T. He has the life of a small fish.

E. & N. Small fishes do not survive for long when they are taken out of water. Refers to one who is unable to bear hardships. One who is incapable of endurance.

E. E. P. He is a weakling.

P. A. পুঠি মাছৰ কৰ্কৰণিয়ে সাৰ ।

T. H. পুঠি মাছৰ কৰ্কৰণিয়ে সাৰ ।

T. F. P'uthi māchar pharpharaniye  
sār.

L. E. T. Small fishes make much frisking.

F. & N. They who are little wits would talk big.

P. A. P. পুঠি মাছৰ কৰ্কৰণিয়ে সাৰ ।

E. S. P. পুঠি মাছৰ কৰ্কৰণিয়ে সাৰ ।

- E. E. P. (i) An empty vessel sounds most. (ii) Little stream makes most din.

P. A. পৃষ্ঠ ভয় দিয়া।

T. H. দৃষ্ট ভয় দিয়া।

T. H. Pristha bhanga diā.

L. E. T. To expose 'one's back and leave.

E. & N. To flee away.

I. I. P. To take to heels.

P. A. পেটে ভাতে খায়।

T. H. পেটে মারে খায়।

T. E. Pete bhāte khāi.

L. E. T. He has got just enough to keep his body and soul together. A work-a-day man.

P. A. P. হাতে আনে পেটে খায়।

E. E. P. Hand to mouth.

P. A. P. পেকে কঠিয়াই মিলে।

T. H. পেকে কঠিয়াই মিলে।

T. E. Penke kathiyaī mile.

L. E. T. The seedlings are just enough to cover the ready clay.

E. & N. The paddy seedlings are just enough to cover the bed prepared. So, neither want, nor plenty.

P. A. P. আকালো নাই, ভঁড়ালো নাই।

E. E. P. Neither want, nor plenty.

P. A. পেহী মাহী ভবি আছে গাউ,  
আই নাইকিয়া লঘোনে বাউ।

T. H. পেহী মাহী ভবি আছে গাউ,  
আই নাইকিয়া লঘোনে বাউ।

T. E. Pehi māhi bhari āche gāū,  
āi nāikiā laghōne jāū.

L. E. T. The village is full of aunts (paternal and maternal). In the absence of mother I go hungry.

E. & N. No one would take care of you like your mother.

E. E. P. Mother's affection is the cream of love.

P. A. পেটত গবল, মুখত মোঁ।

T. H. পেটত গবল, মুখত মোঁ।

T. E. Petat garal, Mukhat mau.

L. E. T. He has gall in his belly and honey in the mouth.

E. & N. A man of evil designs may be sweet-worded. An open foe is better to deal with, than a conceited friend.

E. S. P. বিষকুসুমবাসুকম্ব।

E. E. P. (i) A tongue of honey, a heart of gall. (ii) With an angel's face, but with devil's design. (iii) False friends are worse than bitter enemies.

P. A. পেঁকত হে পদ্ম।

T. H. পেঁকত হে পদ্ম।

T. E. Penkat he padma.

L. E. T. The lotus grows in mud.

E. & N. Good things are earned with difficulties.

E. S. P. বন্ধে বন্ধুত্ব।

E. E. P. Roses grow in thorns.

P. A. পেটে খালে পিঠি স্নান।

T. H. পেটে জ্বালা বিড়ি লস।

T. E. Pete khale pithi sai.

L. E. T. The back tolerates if the belly eats.

E. & N. Gains make people forget the pains to earn them.

P. A. P. দোষী গাইব লাঠি খাব পাখি।

E. E. P. (i) Forgotten pains when follow gains. (ii) Give me roasted meat and beat me with the smite. (iii) Gathering gear (wealth) is pleasant.

P. A. পেন্কার কচু লেটসেট।

T. H. পেন্কার কচু লেটসেট।

T. E. Penkar kachu letset.

L. E. T. An arum plant grown in mud is weak.

E. & N. Any one can pull out an arum plant with roots from mud but not from hard soil. It means a weakling.

E. E. P. (i) A sickly man. (ii) A weakling.

P. A. পেট ভবাই খালে,

লক্ষী ছাব নিদিবে।

T. H. পেট ভরাই খালে, লক্ষী ছাব নিদিবে।

T. E. Pet bharai khāle,  
Lakshmi char nidiye.

L. E. T. Lakshmi the goddess of wealth would not leave him who eats bellyful.

E. & N. He is wasteful who spends more than what is necessary for subsistence. He who eats to live is not called spendthrift.

L. E. P. He spends beat that spares to spend again.

P. A. পেটে ভড়াল গায়ে জপা।

T. H. পেটে ভড়াল গায়ে জপা।

T. E. Pete bharāl gāe japā.

L. E. T. The belly is his store and body is his wardrobe.

E. & N. *Bhūral* means store or granary and *japū* is a kind of box made of cane and bamboo. It refers to one who can hardly meet the bare necessities of life.

P. A. P. হাতে আনি পেটে খায়।

L. E. P. Hand to mouth.

P. A. পেটত ভোক মুখত লাজ।

T. H. পেটত ভোক মুখত লাজ।

T. E. Petat bhok mukhat laj.

L. E. T. His belly is hungry and the mouth is shy.

E. & N. Mere modesty would not make a man plentiful.

P. A. P. লাক্ষী বাবু কাছাকাছি গেল।

হঠাৎকারে কাছাকাছি গেল।

E. E. P. Modest dogs miss much meat.

P. A. পেট কালিলেও ক এটা  
নোলোতা।

T. H. পে কালিলেও ক এটা নোলোতা।

T. B. Pet phalileo ka eta nólôwa.

L. E. T. You can not find even the letter  
'Ka' by opening his abdomen.

B. & N. One who is absolutely illiterate.  
One who is not acquainted even with an alphabet.

E. E. P. An illiterate person.

P. A. পোম আঙুলিবে ঘি উ নোলায়।

T. H. পোম আঙুলিবে ঘি উ নোলায়।

T. B. P'ôn āngulire ghiu nôlai.

L. E. T. A straight finger can not take  
out ghee ( boiled butter ).

B. & N. One can not gain by straight  
dealings with a crooked man.

E. E. P. (i) A crooked log makes a good  
fire. (ii) Fish remain in the  
curve of the river.

P. A. পোহনীয়া শালিকাই চকুত  
খুটিয়ায়।

T. H. পোহনীয়া শালিকাই চকুত খুটিয়ায়।

T. B. Pôhaniyā Shalikāi chakut  
khotini.

L. E. T. A petted myna ( Indian ) peck  
at your eyes.

B. & N. An ignorant person never  
knows how he wounds his  
master or benefactor.

P. A. P. নাই গোহা নুহুবে ডিঙিলৈকে অপিয়ায়।

E. S. P. নীচ: স্ৰাব্য বই প্রায় স্বামিন  
হস্তমিচ্ছতি।

B. E. P. (i) Petted daughters make  
slovenly wives. (ii) Breed up  
a crow and it will pick out  
your eyes.

P. A. পোহনীয়া কুকুর, সাঁচনীয়া  
কাপোব।

T. H. পোহনীয়া কুকুর, সাঁচনীয়া কাপোব।

T. B. Pôhaniyā kukur, sānchaniyā  
kāpôr.

L. E. T. Pet dogs and well-kept clothes  
are alike.

As a pet dog is useful to guard  
your house, so clothes that are  
saved by sparing use would  
save you from embarrassing  
conditions that arise unex-  
pectedly.

E. E. P. An old dog never barks for  
nothing.

P. A. পো নাইকিয়াব ভাগিন পোহ,  
মাটি নাইকিয়াব বাকবনি চোহ।  
T. H. পো নাইকিয়াব ভাগিন পোহ,  
মাটি নাইকিয়াব বাকবনি চোহ।

T. B. Pô nāikiār bhāgin pôh,  
Māti nāikiār bakarani chôh.

He who has no son brings up  
a nephew, he who has no  
cultivable land licks fallow  
land.

L. E. T. Rearing up a sister's son can  
not serve the purpose of a son  
as he is unable to feel the  
uncle's house as his own ;  
likewise, tilling the unproduc-

tive land would not yield profitable crop.

- B. S. P. অশুভল্য ঘূই শূন্য শূন্যে দেখে  
কল্যাণবধা ।  
মূল্যল্যে দ্বয়ং শূন্যং সৰ্ব্বং শূন্যে বরিম্বলা ॥

P. A. প্রহাৰেণ ধনঞ্জয় ।

T. H. প্রহাৰেণ ধনঞ্জয় ।

T. E. Prahārena Dhananjaya.

L. E. T. Dhananjaya was driven out by beating.

B. & N. There is a story in Sanskrit:—  
A man had four daughters, so he had four son-in-laws. All the four were invited at a time to the father-in-law's house. Feasting on food they would not leave the house. So the old man had to devise means to send them away. The first of them left when ghee was stopped. The second left when the seat was denied. The third left when coarse rice was served. But the fourth had to be driven out by beating.

E. S. P. হুৰিৰিণি হুৰিৰিণি, বিনা পীঠেন মাষবঃ,  
কব্ধল্যে দুগ্ধরিকাঙ্কঃ, প্রহাৰেণ ধনঞ্জয়ঃ ।

E. E. P. Rightly served. A rod to a fool.

P. A. প্রাণ যাওক মান যাওক ।

T. H. প্রাণ্ যাভোক্ মান্ যাভোক্ ।

T. E. Prāṇ jāōk mān thāōk.

L. E. T. Let life go but respect remain.

E. & N. To lose respect is as death to an honourable man.

E. E. P. (i) Good name is dearer than anything else. (ii) Better a good name than a house full of riches.

P. A. ফলে হে পৰিচয় ।

T. H. ফলে হে বরিচয় ।

T. E. Phale he parichai.

L. E. T. It will be known from the fruit.

E. & N. It is the result and not the beginning of a work that matters.

P. A. P. ঝালেহে বুজিব পাৰি ভিত্তি। নে যত্ব,  
গলেহে বুজিব পাৰি বাট কত দ্ব ।

E. S. P. ফলে বরিচয়তে ।

E. E. P. The proof of a pudding is in the eating.

P. A. কবিতা জাহ ।

T. H. কবিত্তা জাহ্ ।

T. E. Pharingā jāṇh.

L. E. T. The grass-hopper's suicide.

E. & N. These insects love strong light and would jump on fire or on lamps without knowing its consequence and meet their death. It refers to people who run after things without knowing the consequences to ruin themselves.

E. F. P. Suicidal policy.

- P. A. কবিরূপা জোলাক ।  
 T. H. কবিরূপা জোলাক ।  
 T. E. Pharingphutā jōnāk.  
 L. E. T. Moonlight that brings out the grass-hoppers.  
 E. & N. When the moon shines through a spotlessly clear sky the night is mistaken by insects like grass-hoppers to be a day—so the reference. This kind of moonshine is specially seen during autumn in the tropics.

- P. A. কান্দত ভবি দিয়া ।  
 T. H. কান্দত ভবি দিয়া ।  
 T. E. Phāndat bhari diā.  
 L. E. T. He puts his leg in a trap.  
 E. & N. He is entrapped. One who gets into an embarrassing position.  
 E. E. P. He is in a trap.

- P. A. কাটা হওক ছিটা হওক,  
 পাটব টোলাই,  
 নক হওক সব হওক,  
 ডুকাঁব পোঁতালাই ।  
 T. H. কাটা হজোক ছিটা হজোক, পাটব টোলাই,  
 সব হজোক বর হজোক খুলাই বোলাই ।  
 T. E. Phatā haók chita haók  
 pātar tangāli,  
 Saru haók bar haók  
 bhuyānr pōwāli.  
 L. E. T. Let it be torn or let there be holes, if it is a silken waist-band. Let him be small or

big if he is a descendant of the Bhuyans.

- E. & N. A silken waist-band will have strength even if it be a little damaged. In whatever position, the descendants of the Bhuyans ( who once ruled Assam ) must be worthy of something. It means, that the very ruins of greatness go to show that they are great.  
 E. E. P. The very ruins of greatness are great.

- P. A. কালা বাঁহ জাপ নাখায় ।  
 T. H. কালা বাঁহ জাপ নাখায় ।  
 T. E. Phālā bāñh jap nākhāi.  
 L. E. T. You can not join up a split bamboo.  
 E. & N. Like the split bamboos, if once there appear discord in a family it is impossible to get it fully removed.  
 E. E. P. Spilt salt never all gathers up.

- P. A. কাটা কেঁধা তিতিলে গাটলেহে  
 গদ্বুর ।  
 T. H. কাটা কেঁধা তিতিলে গাটলেহে গদ্বুর ।  
 T. E. Fātā kenṭhā titile gālai he gadhur.  
 L. E. T. The torn quilt if wet becomes a heavy load.  
 E. & N. A quilt already torn loses its service. When such a quilt is wet it becomes worse than useless.

- P. A. কিৰিকিৰিয়ে খাণ্ডব বহে।  
 T. H. কिरिगतिये खान्दव् बहे।  
 T. E. Phiringatiye khāṇḍab dabe.  
 L. E. T. A spark would burn the Khandava forest.  
 E. & N. Khandava was a big forest of the Mahābhārata fame. It was burnt only with a spark of fire. It means, that a little mischief is able to cause great harms.  
 E. E. P. (i) A spark may burn the whole forest. (ii) From a spark a conflagration.

- P. A. ফুলৰ ঠাৰিঙো কাঁইট আছে।  
 T. H. फुल् धरितो काँइट् आछे।  
 T. E. Phular thāritō kaint āche.  
 L. E. T. We find thorns even in the stem of a flower.  
 E. & N. Good things are got through difficulties.  
 E. E. P. No rose without a thorn.

- P. A. ফুলৰ তগৰ, মাইকীৰ জগৰ।  
 T. H. फुल् तगर्, माँकीर् जगर्।  
 T. E. Phular tagar, māikir jagar.  
 L. E. T. The flower 'Tagar' (the Moonbeam) and the offence of a wife. (are alike)  
 E. & N. As we love scented flowers so we love to enrage our wives by cutting jokes or teasing them.

- P. A. বস্তব উৰ্ভৈবদী।  
 T. H. बस्तव् उर्भैवदी।  
 T. E. Bastur ubhainadi.  
 L. E. T. Things flowing like river water.  
 E. & N. Abundance of things are compared here like the abundance of water in a running stream. Rolling in plenty.  
 E. E. P. Rolling in wealth.

- P. A. বনোয়ে নিৰ্বনোয়ে কিহৰ  
 হাডাৰাতি,  
 ধনোয়ে নিৰ্বনোয়ে কিহৰ  
 মাতামাতি ?  
 T. H. बनीये निर्वनीये किहर् हाढाहाति,  
 धनीये निर्वनीये किहर् मातामाति ?  
 T. E. Baliyo nirbaliyo kihar  
 hātā-hāti,  
 Dhaniye nirdhaniya kihar  
 mātā-māti ?  
 L. E. T. Why there be fight between the strong and the weak ?  
 Why chattering between the rich and the poor ?

- E. & N. As measuring strength between the strong and the weak is useless, so it is not worthwhile to make friends between the rich and the poor.  
 P. A. P. সমানে সমানে কৰে কাজ  
 হাৰে নিচে মাই লাভ।  
 E. S. P. মহান্ মহত্বেব কৰোতি বিফলম্।  
 E. E. P. (i) Unequal matches are never worth anything. (ii) Meet people on equal footing.



- P. A. বসন্ত কুলি, হেমন্ত কোন্ ?  
T. H. বসন্ত কুলি, হেমন্ত কোন্ ?  
T. E. Basantar kuli, hemantar kôn ?  
L. E. T. The cuckoo is for the spring,  
does the autumn need it ?

E. & N. As the bird cuckoo is welcomed by Spring and not sought for in Autumn, so people are welcomed in their affluent circumstances by their friends and relations. Nobody takes notice of them when in distress. Fair-weather friend. Adversity is the touchstone of character.

P. A. P. সপদ বাই-ডাং, মিহানব কাব কুলি ?

F. S. P. আপন্ত মিত্র জানীয়াৎ অসন্তোষ  
কাল্পনিক ।

E. E. P. (i) Nobody worships a setting sun. (ii) Dangor past, God forgotten. (iii) Prosperity forgets father and mother.

P. A. বব বব ঘোবাই নাপান্ন খাঁহ,  
চাই ঘোবাই বিচাবে মাহ ।

T. H. বব বব ঘোবাই নাপান্ন খাঁহ,  
চাই ঘোবাই বিচাবে মাহ ।

T. E. Bar bar ghôrû nâpâi ghāṇḥ,  
tâtu ghôrû bichâro mäh.

L. E. T. The big horses can not get grass while the smaller ones desire 'Mah' (a kind of pulse).

E. & N. Great or wise men are content with what they have, but ordinary people hanker after luxuries and remain discontent.

E. S. P. জবলি বদান্ত গৌরীনাঃ ।

E. E. P. Fools rush in, where angels fear to tread. It is a poor horse that is not worth its oats.

P. A. বব চুট দোষ ।

T. H. বব চুট দোষ ।

T. E. Baha tuta dôsh.

L. E. T. Defects of shortness or length.

E. & N. Unintentional mistakes.

E. E. P. Natural shortcomings.

P. A. বব গছত আউজিবা ।

T. H. বব গছত আউজিবা ।

T. E. Bar gachat āujibā.

L. E. T. Lean on a big tree.

E. & N. The idea is not to seek help from the mean. There you can not expect any help or protection. It is always advisable to seek refuge with the great where you can expect proper treatment.

E. S. P. হীন সেবা নকর্তব্য, কর্তব্য

সহায়তা ।

E. E. P. (i) Never lean on a broken staff. (ii) Keep close to good.

P. A. ববী মারি কলা,

কোবাই ঘোবাই যি পাল ।

T. H. ববী মারি কলা,

কোবাই ঘোবাই যি পাল ।

T. E. Bari mātir kalā, kôbai-dhôtai  
ji pālā.

1 R. 1 *Kala* grown on high grounds, what little you get by beating it.

E. & N. This pulse grows well in loomy soil, sometimes it is grown on high lands too, but the yield is always poor. People grow them like this with the idea that something is better than nothing. The idea is to be content with what you have with honest effort.

E. S. P. সত্যমাহে সমুদ্রপান্নে অর্দ্ধং ত্যজতি পশ্চিমে।

E. E. P. It is best to take half in hand and the rest by and by.

P. A. বন মোহোবা কমাৰে ফালৰ  
হৰিহা হাৰে।

T. H. বন মোহোবা কমাৰে ফালৰ হৰিহা হাৰে।

T. E. Ban nōhōwā kamāre phālar marihā māre

L. E. T. The blacksmith without work goes on scrapping the plough-share.

E. & N. The craftsman who has got nothing to do, keeps himself busy over the finished products.

P. A. P. বন মোহোবা কমাৰে দাঁওত ধাব দিছে।

E. E. P. (i) Busy about nothing.  
(ii) There are no people so busy as those who have nothing to do.

P. A. বব নাওৰ কাতাৰী,  
বজাঘৰৰ ভাণ্ডাৰী।

T. H. বব্ নাওৰ্ কাতাৰী,  
বজাঘৰ্ ভাণ্ডাৰী।

T. E. Bar nāōr kandāri,  
rājagharar bhāndāri.

L. E. T. Be at the helm of a big boat or be in charge of the royal stores.

E. & N. This refers to high ideals. It means, that we should not cast downward look, but aim high; for responsible positions command respect.

P. A. P. বাৰিলে গণ্ডাব, মূটিলে ভাণ্ডাব।

E. S. P. হীন্দ্ৰ লেখান কর্ণাম্বা কর্ণাম্বা মহাবাজব।

E. E. P. Hold your head up.

P. A. ববাব ঘৰত তবাব গাঠি।

T. H. ববাব্ ঘৰত্ তবাব্ গাঠি।

T. E. Barār gharat tarār gāthi.

L. E. T. Bora's house is tied with the Tara grass.

E. & N. In the Ahom feudal system a Bora was put in charge of ten pikes ( rayats or tenants ) and was supposed to be a substantial man. It is expected that his house should be tied with split cane or strips of green bamboos. When his house is found to be tied with wild weeds, the conclusion is that either he has got no time to mind his own affairs for heavy state duties or he goes about bragging and boasting un-mindful of his own business.

- P. A. P. বব চাকুরাক ভাঙ-কাপোবে নাটে ।  
 E. S. P. বাক্যার্থ মর্খাখিতবা ভুতবদ্বয়েনবজন্ম ।  
 অতিদুর্লভোদ্যবর্ণেখীমত্মমাদোঃ-

জুজীব্বিষম্ ॥

- E. E. P. (i) Art goes abegging. (ii) God gives a vicious ox short horns.

P. A. ববজব বাঁহত জুই নিদিবা ।

T. H. বরজব্ বাঁহত জুই নিদিবা ।

T. E. Baralar baṅhat jui nidibā.

L. E. T. Do not put fire to a wasp's nest.

E. & N. A man must suffer, if he meddles with affairs that do not concern him.

E. E. P. (i) Do not put your hand in a wasp's nest. (ii) Do not wake the sleeping dog.

P. A. বব চাকুরাক ভাঙ-কাপোবে  
 নাটে ।

T. H. বব্ চাকুরাক মাত-কাপোরে নাটে ।

T. E. Bar dhākuraṅk bhat-kāpore  
 nāte.

L. E. T. He who hankers for undue earnings, lives in want of food and clothing.

E. & N. This proverb means two things—(i) People generally do not or can not pay for very good crafts of art, so the fine artists live in wants. (ii) He who undertakes anything and everything with a view to make unusual income, fails to

attend to his multifarious avocations and necessarily incurs loss; as a result he lives in wants instead of being affluent.

P. A. P. ১। ববাব ববত তবাব পাটি ।

২। হাল বায় বাতিব পবা,  
 তাতে নাটে কাতিব পবা ।

E. S. P. দাক্যর্থমর্খাখিতবা ভুতবদ্বয়েনবজন্ম ।  
 অতিদুর্লভোদ্যবর্ণেখীমত্মমাদোঃ-  
 জুজীব্বিষম্ ॥

E. E. P. (i) Art going a-begging.  
 (ii) God gives the vicious ox short horns. (iii) The camel begging for horns was deprived of his ears.

P. A. বলীর পঠা ।

T. H. বলীর্ পঠা ।

T. E. Balir pathā.

L. E. T. A goat for sacrifice.

E. & N. One who is punished for no fault of his. Throwing the blame on another's shoulders and punish him for the other man's safety.

E. E. P. A scape-goat.

P. A. ববব মিছা শুনিবব ইচ্ছা,  
 নবমব উচিত শুনিবব কুচিত ।

T. H. ববর্ মিছা শুনিবব ইচ্ছা,  
 নবমর্ শুনিবব কুচিত ।

T. E. Barar michā, sunibar ichhā,  
 Naramar uchit sunibar kuchit.

L. E. T. Desirous to hear lies of the powerful; hateful to hear beneficial words of the weak.

E. & N. People accept untruth from the mighty out of fear and neglect truths from the weak out of alight.

P. A. P. ১। শকব ভক্ত নববব যম।  
২। কালীগুলা ববে ববে,  
শালগ্রাম শুকাই ববে।

E. S. P. অক্লান্তববব: কলিমসহানবি ন কুল্যসে।  
অক্লান্তবববি নরা: সান্ধনসান্ধন  
গজাধিক্স ॥

E. E. P. Submissive to the strong, imperious to the weak.

P. A. ববাই নোখোরা কচু।

T. H. বরাই নোখোরা কচু।

T. E. Barāi nōkhōwā kachu.

L. E. T. The arum root that is not eaten by hogs.

E. & N. Arum root is a normal food for the hogs. But there is a species of this plant which affects even the throats of hogs adversely. So it means wickedness.

E. E. P. (i) A rogue of the fast waters.  
(ii) Wicked to the backbone.

P. A. বব গছে ছাঁ দিলে।

T. H. বব গছে ছাঁ দিবে।

T. E. Bar gache chāṇ diye.

L. E. T. Big trees spread their shadow.

E. & N. As people find a place of rest under the shadows of big trees, so shall we get help and sympathetic considerations from the large-hearted men.

E. S. P. জামাসম্বল কুল্মলি মহাদুনা:।

E. E. P. Big trees offer a shade.

P. A. বহিব আটিলে শুবও আটে।

T. H. বহিব আটিলে শুবও আটে।

T. E. Bahiba ātile shubaō āte.

L. E. T. He who can make a place for him to sit, can make a place to lie down.

E. & N. One who is able to make it going and complete it.

T. E. (i) Give me where I may sit down and I will make where I can lie down.

P. A. বলে নোখোরা শিলক পবি  
নামস্কাব।

T. H. বলে নোখোরা শিলক পবি নামস্কাব।

T. E. Bale nōwārā śilak pari  
namaskār.

L. E. T. Bow to the big rock which is beyond our might to move.

E. & N. It is useless to quarrel with those who are stronger than you.

P. A. P. মাং কাটব নোখোরা তাইব বোলে।

E. E. P. (i) Grapes are sour. (ii) In vain to speak against Hercules.

P. A. বগলীয়ে টোপ মনা।

T. H. বগলীয়ে টোপ মনা।

T. E. Bagalie tōp manā.

L. E. T. A stork is intently waiting for its prey.

E. & N. A stork becomes absorbed in one thought when it intently waits for its prey. It refers to a man absorbed in a particular thought, forgetting every thing else.

P. A. বহি খালে কুবেবৰ ভড়ালেও  
নাটে।

T. H. বহি খাউ কুবেৰ্ মহাভৈমো নাটে।

T. E. Bahi khale kuberar bharhaleo  
nāte.

L. E. T. The store of 'kubera' can not maintain you if you sit and eat.

E. & N. 'Kubera' is the store keeper of 'Mahadeva'. Kubera's stores are supposed to have endless supply. It refers to idlers who will waste boundless wealth if they earn nothing at all.

E. E. P. A sloth is the key to poverty.

P. A. বঙ্গহে মগহ খায়।

T. H. বঙ্গহে মগহ খায়।

T. E. Bangehe mangah khāi.

L. E. T. Relatives eat one's flesh.

E. & N. It is one's kith and keen who can injure him to the utmost.

E. S. P. জামল: বিপুলজামা।

E. E. P. No man has a worse friend than one he brings with him from home.

P. A. বকরাবো এদিন, ধকরাবো এদিন।

T. H. বকরাবো এবিহ, ধকরাবো এবিহ।

T. E. Baruārō edin, dharuārō edin.

L. E. T. The day will come to the Barua as well as to the debtor.

E. & N. In Ahom rule Baruas were the administrative heads of different departments. They were supposed to be well-off. A Barua may take advantage over a debtor for his disadvantageous position. Good times are sure to befall on the debtor when the position is reversed.

P. A. P. বামুনবো এদিন, বহরাবো এদিন।

E. E. P. (i) Change of time is the lot of life. (ii) Every medal has its reverse. (iii) Every flood has its ebb. (iv) Every dog has his day.

P. A. বগা ভাত হলে কাউবো  
আকাল নাই।

T. H. বগা ভাত হলে কাউবো আকাল নাহ।

T. E. Bagā bhāt hale kaurir ākal  
nāi.

L. E. T. You have no scarcity of crows if you have white rice.

E. & N. They have plenty of friends, who have plenty of things.

P. A. P. বো বেছিলে মাধি বহে।

E. S. P. দ্বন্দ্ব বহবান্ ভোক।

E. E. P. (i) Daub yourself with honey and you will have plenty of

flies. (ii) Friends are plenty when the purse is full.

P. A. বহিষ জামিলে মাটিয়ে শীৰা,  
বাব জামিলে চাউলে চিড়া।

T. H. বহিষ জামিলে মাটিয়ে পীরা,  
জাব জামিলে চাউলে চিড়া।

T. E. Bahib jānile mātiye pīrā.  
Khāba jānile chāule chirā.

L. E. T. He who knows can use the ground for a seat. Rice become rice-flakes for him, who knows how to eat.

E. & N. A master mind can master his circumstances.

—Knowledge, sir, knowledge,

E. S. P. “ব হি জামিলে লক্ষ্যে বসিৰামিহ  
বিখ্যতে।”

E. E. P. (i) Even crumbs are bread.  
(ii) He who masters himself masters the world.

P. A. বাড়া ভাতত বৈবো পৰা।

T. H. বাড়া মাৰত্বে বৈবো পৰা।

T. E. Bāṛā bhātat bairi parā.

L. E. T. Trying to spoil one's ready meal.

E. & N. Grudging others for their good fortune and trying to cause inconvenience to them.

E. E. P. (i) Do not stand on another's way. (ii) Do not grudge another what you can not get yourself.

P. A. বান্দৰৰ ডেকা বুঢ়াৰ চিন নাই।

T. H. বান্দৰৰ ডেকা বুঢ়াৰ চিন নাই।

T. E. Bāndarar deka buhrār chin  
nāi.

L. E. T. Young and old monkies look  
alike.

E. & N. As you can not distinguish an old monkey from a young one by its conduct, so a knave remains always a knave.

P. A. P. দেশৰ এক জাতি।

I. S. P. সত্যিহি বুঢ়াৰ সত্যিৰ সত্যি  
নুহি বৰ্তে।

E. E. P. Once a knave always a knave.

P. A. বাপ চাই বেটা।

T. H. বাপ্ বাহ্ বেটা।

T. E. Bāp chāi betā.

L. E. T. As the father is so the son.

E. & N. Children generally resemble their fathers both physically and mentally.

E. E. P. (i) Like father, like son. (ii) Like master, like servant.  
(iii) A chip of the old block.

P. A. বাপৰ বিয়া দেখুওৱা।

T. H. বাপৰ বিয়া ইহুজোৱা।

T. E. Bāpar biyā dekhūowā.

L. E. T. To show one's father's marriage.

E. & N. Throwing one into extreme difficulties. A man is not supposed to have seen his father's marriage. It is possible

only when the father marries for the second time and a father's remarriage means distressing circumstances for the children by the first wife.

E. E. P. He has thrown him into deep waters.

P. A. বাটি খালে আঁটি যায়।  
লুকাই খালে লুকাই যায় ॥

T. H. বাঁটি খাউ আঁটি যায়।  
লুকাই খাউ লুকাই যায় ॥

T. E. Bānti khāle ānti jāi.  
Lukāi khāle dhukāi jāi.

L. E. T. Share a thing and all will be able to eat it; hide the thing from others and it will vanish from you.

E. & N. It means that he who help others is helped by others.

E. E. P. (i) He that pities another minds himself. (ii) A thing is bigger of being shared.

P. A. বাঘে বাঁহ নাখায়।

T. H. বাঘে বাঁহ নাখায়।

T. E. Bāghe ghāṇh nākhāi.

L. E. T. The tiger does not eat grass.

E. & N. The tiger would not eat grass even if it be hungry but would look for its prey. So an honourable man would not stoop low to meanness even if he be in difficulties.

E. S. P. মনসী জিহবে কাম কার্যস্ব নহু  
নক্ষতি।

E. E. P. (i) Men chew not when they have no bread. (ii) An eagle does not catch flies.

P. A. বাবা ভাতত বহি ফুরা।

T. H. বাবা ভাতত বহি ফুরা।

T. E. Bārā bhātāt bahi phurā.

L. E. T. He that sits at other's doors at meal times.

E. & N. A hanger-on is always neglected, but they are not ashamed of it.

E. E. P. He that comes uninvited sits unseated.

P. A. বাটৰ কচু গাত বঁহা।

T. H. বাটৰ কচু গাত বঁহা।

T. E. Bātar kachu gāt ghaṇhā.

L. E. T. To rub wild arum on one's body.

E. & N. To meddle with other's affairs is to mar one's own peace. Wild arum is an irritating plant and no one touches it without necessity.

E. E. P. (i) Do not take up the cudgels in another man's affair. (ii) Never fish in troubled waters.

P. A. বাটত নাঙল নাচাছিব।

T. H. বাটত নাঙল নাচাছিব।

T. E. Bātat nāngal nāchāchibā.

L. E. T. Do not try to plane your ploughshare by the roadside.

E. & N. No work should be under-

taken in a public place i.e. under public view. In so doing you expose yourself to gratis advice often contradictory from many, which will disturb your attention and ultimately the work will not be properly executed.

- E. E. P. (i) He who builds by the roadside has many masters. (ii) He whose work is on the highway will have many advisers

P. A. বাঘৰ ডেল খোৱা।

T. H. বাঘৰ তেল্‌ খোৱা।

T. E. Bāghar tel khōwā.

L. E. T. He eats tiger's fat.

E. & N. Man is afraid of tigers. He who desires to feast on a tiger's fat must by nature be bold and indomitable.

P. A. P. বাঘৰ নেত্বেৰে কাণ খুজোৱা।

E. S. P. অন্যো মুজাৰা হুলাৰা মজ্যে

খৰিচুমিঅন্তি।

E. E. P. A dare-devil.

P. A. বাঘ পকুৱা চিন্তি পোকে

তাৰ পাঙ্গু ৰূপ।

T. H. বাঘ পকুৱা চিন্তি পোকে তাৰ পাঙ্গু ৰূপ।

T. E. Bāgh paruwa chinti pōke tār pāi rup.

L. E. T. The insect gets the form of 'Bāgh paruwa' (a kind of powerful insect) by thinking of it.

E. & N. There is a kind of wasplike insect in Assam that make its abode on walls with clay. When seized by these insects other insects like cockroaches get hypnotised and by constantly thinking of the powerful one get transformed into the shape of its hypnotiser. As this physical change is possible by constant thinking, other achievements are also possible by the same process. So this has become proverbial.

E. E. P. One pointedness achieve ideals.

P. A. বাৰে পানীখোৱা বোজা।

T. H. বাৰে পানীখোৱা বোজা।

T. E. Bāre pānikhōwā bōjā.

L. E. T. Heavy load causing water to get in by the brim of the boat.

E. & N. The overloading became proverbial when it reached the danger point. It means that overloading of anything, whether physical or mental, is dangerous

E. E. P. Full to the brim.

P. A. বান্দীৰ বাটনিত গপ।

T. H. বান্দীৰ বাটনিত গপ।

T. E. Bāndir bāhranit gap.

L. E. T. The house-maid is proud of her broom.

E. & N. The proverb means that servile or uncultured people can not rise above pettiness.



E. E. P. Great people's servants think themselves of no small consequence.

P. A. बादि हवाले हाड नहुनाइ ।

T. H. बादि हवाले हाड नहुनाइ ।

T. E. Bādi harāle hāt nachuāi.

L. E. T. When the rythm is lost, they make dancing poses of the hand.

E. & N. This is sometimes done by players of musical instrument. This is resorted to for attracting the attention of the audience to something else from the broken melody. Likewise, the trick is tried by people in many other lines when they fail to keep pace in their work or living standard by introducing something else in the midway.

P. A. बान्द नचुवा दिअ ।

T. H. बान्द नचुवा दिया ।

P. A. Bāndar nachuwā diā.

L. E. T. To make one dance like a monkey.

E. & N. It refers to implicit obedience in one, out of fear and act according to the will of the other.

E. E. P. The poor dances as the rich pipes.

P. A. बादे छुवा कथा ।

T. H. बारे मल्ला कथा ।

T. E. Bāre bhatra kathā.

L. E. T. Changing word is as that of changing husband (one after another).

E. & N. A woman who changes husbands one after another is not regarded in high esteem in society. Likewise, a man is sure to lose respect if he constantly changes his word.

P. A. P. जिताड हाड नोहोवा ।

E. E. P. He who has no shame has no conscience.

P. A. बाजीये नुबुजे पौरतीव मोल ।

T. H. बाजीये नुबुजे पौरतीव मोल ।

T. E. Bājīe nubuḡe pōnwatir mōl.

L. E. T. A barren woman does not feel what is motherhood.

E. & N. He who has got no sufference cannot feel for others. Adversity opens the doors of heart.

E. S. P. काकल्य परिवेचना ।

E. E. P. (i) He knows not what love is that has no children. (ii) He knows what god is, who has endured evil. (iii) A barren sow was never good to pigs.

P. A. बापबो बाप थाके ।

T. H. बापरो बाप थाके ।

T. E. Bāparō bāp thāke.

L. E. T. The father has got a father too.

E. & N. It means that every effect has a cause. It also means that people who are proud of their

- talents are sure to beset with people who are more talented than themselves.
- E. E. P. (i) To every deep there is a deeper still. (ii) The fox is cunning but he is more cunning who takes him. (iii) Rivers need a spring.
- 
- P. A. বাৰ্ঘব লগত কুটুম, ভোক  
লাগিলে খায়।
- T. H. বাৰ্ঘব লগত কুটুম, ভোক লাগিলে খায়।
- T. E. Bāghar lagat kutum,  
bhók lāgile khāi.
- L. F. T. Make friends with tigers and they will eat you when they feel hungry.
- E. & N. People are bound to suffer at the hands of their vicious friends.
- E. E. P. Satan's friendship reaches to the prison door.
- 
- P. A. বান হাত কেবেলাৰ ভেৰ হাত  
ভুটি।
- T. H. বান হাত কেবেলাৰ ভেৰ হাত।
- T. E. Bārahāt kerelār terahāt guti.
- L. E. T. A bitter fruit used as vegetable ( Momondica charatia ) which is twelve cubits long having thirteen cubits long seeds.
- E. & N. It is not possible that a fruit can have longer seeds than the fruit itself. The proverb refers to one who exaggerates things or to one who goes about bragging and boasting.
- P. A. P. কেবেলাতকৈ ভুটি দীঘল।
- E. E. P. Short boughs, long vintage.
- 
- P. A. বাকবাৰ পদ্ম।
- T. H. বাকবাৰ পদ্ম।
- T. E. Bākarār padma.
- L. E. T. A lotus in a dry land.
- E. & N. Lotuses grow in mud and water but not on dry soil, so means a rarity.
- P. A. P. দুখকৰ ফল।
- E. S. P. বিকস্মিতি যদি বন্ধ বৰ্জ্যসমি যিকাবান।
- 
- P. A. বাৰ্ঘব পো মহন যোৰ হে পো,  
পাটি নাইকিয়া মাটিত শো।
- T. H. বাৰ্ঘব পো মহন মোৰ হে পো,  
যদি নাইকিয়া মাটিত যো।
- T. E. Bāir pō nahai mōrhe pō,  
Pāti nāikia mātit śō.
- L. F. T. You are not sister's son but mine; as there is no bed sleep on the ground.
- F. & N. Refooling one by sweet words to accept hardships.
- P. A. P. চোহদি চোহ উলিয়াব।
- E. E. P. Cunning surpasses strength.
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- P. A. বাৰ সেবীয়া কাঁহিত খুদ চাউলৰ  
ভাউ।
- দিয়াব বে বিক্ বিক্ খোৱাৰো  
লাভ।
- T. H. বাৰসেবীয়া কাঁহিত খুদ আউলৰ  
দিয়াব হে বিক্ বিক্ খোৱাৰো লাভ।

- T. E. Bāra seria kāṇhit khud ,  
cāular bhāt ;  
diār je dhik dhik khōwārō lāj.
- L. E. T. He serves rice ooked of  
broken rice in a plate weigh-  
ing twelve seers. Shame to  
him who serves and shame  
to him who eats.
- E. & N. Be consistant in your words  
and deeds, otherwise you will  
be a laughing-stock.
- E. S. P. কিসায়েলা বো ন জিতেন্নিখোমবে ।
- P. A. বাঁটো মাহব তেবটা জগব,  
সদায় নুগুচে এটাই জগব ।
- T. H. বাবটা মাহব্ তেবটা জগব,  
সদায় নুগুচে এটাই জগব ।
- T. E. Bāratā mahar teratā jagar,  
Sadāi nuguचे etāi lagar.
- L. E. T. In twelve months there are  
thirteen ills of which one or  
the other would not leave.
- E. & N. One who lives always in  
difficulties.
- E. E. P. The sun will not shine on him.
- P. A. বায়ুণ চাই দখিলা, গণক চাই  
ভোজনী ।
- T. H. বায়ুণ বাহ দখিলা,  
গণক বাহ ভোজনী ।
- T. E. Bamun ohsai dakhinā, ganak  
ohsai bhōjani.
- L. E. T. Pay honorarium to a Brahmin  
according to his deserts and  
give eatables to an astrologer  
according to his merit.
- E. & N. Pay wages according to the  
nature of work. ( Brahmins  
perform puja and cash pay-  
ment is offered to the deity  
which goes to the Brahman ;  
while eatables are generally  
offered to the planetary spirits  
to neutralize their bad effects,  
which go to the Astrologer ).
- L. E. T. A bone to the dog.
- P. A. বাপেক মবিল খাব লব নোতাৰি,  
পুতেক হৈছে বাঘৰ পোতাৰি ।
- T. H. বাপেক মবিল্ খাব লব নোতাৰি,  
পুতেক্ হৈছে বাঘৰ্ পোতাৰি ।
- T. E. Bapek maril khāba laba  
nōwāri,  
Putek haiche bāghar pōwāli.
- L. E. T. The father died having noth-  
ing to eat, the son has become  
a tiger's cub.
- E. & N. There are exceptions in this  
world. Sometimes a man of  
metal is born of an indigent  
parent.
- P. A. P. হাক গোজী ভী কড়াই তাজি খাৰ,  
বাপ গোজী পো বণিজৈন যাম ।
- E. E. P. There are exceptions to prove  
the rulo.
- P. A. বাঁটত পাতে, ভিৰীত খাটে,  
ই দুয়োকে আলাগত কাটে ।
- T. H. বাটত পাতে ভিৰীত খাটে,  
ই দুয়োকে আলাগত কাটে ।
- T. E. Bātāt pāte, tirit khāte,  
e duiyōkō alāgat kate.

L E T These two are out afar who  
begs of his wife and under-  
takes work on the road

F & N Begging of a wife is useless.  
One can not accomplish his  
work undertaken on a road,  
for people will offer advice  
gratis in number which make  
his mind dubious and the  
undertaking ends in failure

P A বাঘৰ আগত কি ছাগৰ

দেৱাদেৱি ?

T H বাঘৰ আগত কি ছাগৰ দেৱাদেৱি ?

T E Baghar āt ki chagar  
dewidewi.

L E T How dare a goat take bold  
steps in presence of a tiger ?

E & N Fools forget the consequences  
of their deeds before great  
ones

F & P লীছ. প্ৰায়ে হুঃসহো ভয়তি ।

E E P Fools rush in where angels  
fear to tread

I A বাগৰা শিলত ঢেক মাৰাছে ।

T H বাগৰা যিকত্ৰ ভেঙ্ মাৰালছে ।

I F Bagari shilat chek nibandhe

I I T A stone that keeps rolling  
does not retain any mark

F & N One who constantly changes  
his profession can not thrive.

P A P আঁজা চাখাৰ আকাল হুঙহে ।

L E P (i) A rolling stone gathers no  
moes (ii) Quick removals,  
slow prospering. (iii) He

who eats every man's broth  
often burns his mouth.

P A বাপতীয়া সাহোব ।

T H বাপতীয়া সাহোব ।

T E Bapatīya Sahōb

I L T Things left by ancestors

E & N A legacy

E F P Ancestral property

P A বাঘৰ ঘৰত ঘোং ।

T H বাঘৰ ঘৰত ঘোং ।

T E Bighar gharat ghong

L E T A black panther is at a tiger's  
den

F & N One powerful trying to cow  
down another

P A বাঁহৰ আগত ল বাঙক

কাউবৌৰ বং চাওঁ ।

T H বাঁহৰ আগত ল বাঙক

কাউবৌৰ বং চাওঁ ।

T E Baṅhar āg tal jāók kāurir  
rang chāo.

L E T We will enjoy the distress of  
the crows if the flood-water  
rises up to bamboo tops

F & N We desire ill of others, for-  
getting, that the same ill will  
affect us adversely as well

E E P If the sky fall we shall catch  
lurks

- P. A. বাটব কুকুরে বাট নেবে।  
 T. H. বাজ্ কুকুরে বাট্ নেই।  
 T. E. Bātar kukure bāt nere  
 L. E. T. A street dog would not move to let one pass by.  
 E & N. A man in difficulties would be neglected by mean people  
 P. A. P. যেতিয়া পৰিব কালব দশা,  
 পাতিব তিবি বুলিব পেসা।  
 C. S. P. প্রাথ: সমুদ্রপক্ষে বিবসি কাঙে, জিবাপি  
 পুঁসা মজিনীমবলি।  
 E. L. P. (i) Time hangs heavy on one's head Given hares insult a dead lion (ii) He that was at the top lies at the bottom  
 J. A. বায়নব বাবীৰ শিয়ালেও  
 বাগ টানে।  
 T. H. বায়নব্ বারীৰ্ শিয়াকো রাম্ টানে।  
 T. E. Bayanar barir shiyaleo rag tāne  
 I. E. T. A jackel living in the back-yard of a singer would try to sing  
 F & N. Rich are copied or imitated by their poor neighbours  
 P. A. P. গাৱনব ঘবৰ বোকাই শুকবে।  
 E. F. P. He that lives with wolves will learn to howl  
 P. A. বামুণবো এদিন, বহুৱাবো এদিন।  
 T. H. বামুণবো এদিন, বহুৱাবো এদিন।  
 T. E. Bamunarō edin, bahuwārō edin  
 L. E. T. A day will come for the servant as it comes for a Brahmin  
 E & N. A man can not expect to be uniformly happy throughout his life.

- P. A. P. বকহাবো এদিন, বহুৱাবো এদিন।  
 E. E. P. (i) Change of time is the lot of life. (ii) Every medal has its reverse  
 P. A. বাঘব নেজেষে কাণ খুঁজোৱা।  
 T. H. বাঘব্ নেজে কাণ্ খুজোৱা।  
 T. E. Bāghar neje kân khujōwā.  
 I. E. T. He clears his ears with the tail of a tiger  
 E & N. One who is fearless of things that can frighten others  
 P. A. P. এক কিল বাৰি সাত কিল বোৱা।  
 E. S. P. লখোঁকাৰা ঘুঁকাৰামচ্য বহিৰুশিচ্চৰি।  
 E. E. P. A dare devil

- P. A. বালে মাৰা বোৱা।  
 T. H. বাৰি মাৰা বোৱা।  
 T. E. Bane mara rōwā.  
 L. E. T. Flood damaged plantation.  
 L & N. An agriculturist is ruined if his plantation is spoiled by a flood One who is reduced to nothing  
 E. E. P. He is a ruined man.

- P. A. বাঘে-হাণে একে ঘাটে পানী  
 খুঁজা।  
 T. H. বাঘে-হাণে একে ঘাটে পানী খুঁজোৱা।  
 T. E. Baghe chāge eke ghāte pāni khuōwā.  
 L. E. T. He makes a tiger and a goat drink water in the same ghat (place to draw water from a tank or a river).

E. & N. A man of outstanding power or ability, who can make the rich behave friendly to the poor.

E. E. P. A benevolent tyrant.

P. A. বাণ কালত নাই গাই,  
চালনি লৈ দোব বায়।

T. H. বাণ্ কালত্ নাহ্ গাহ্,  
চালনি তৈ দোব বায়।

T. E. Bāp kālāt nāi gāi, chālani lai  
dōba jāi.

L. E. T. His forefathers did not have a cow and he goes for milking with a sieve.

E. & N. One who has not seen good things would spoil them by use

E. S. P. অবশ্যি মূড়াস্তে গুণোন্মীনাঃ ।

E. E. P. Beggars on horseback run their horses to death.

P. A. বাওনাৰ চন্দ্রলৈ হাত বঢ়োৱা।

T. H. বাওনাৰ্ অশ্রুতৈ হাত্ বড়োবা।

T. E. Bāōnār chandralai hāt  
bahrōwa.

L. E. T. The dwarf's extending the hands for the moon.

E. & N. Desiring to possess impossible things. Aspiring after the impossible.

E. S. P. প্রাচুত্বে ফলৈ জোমাতুহুদিব বামনঃ ।

E. E. P. Casting beyond the moon.

P. A. বাটত পালে। কমাৰ, হাও  
গড়োৱা আমাৰ।

T. H. বাতৰ্ দাৰ্জোঁ কমাৰ্,  
দাৰ্জো গড়োবা জামাৰ্।

T. E. Bātat pālōn kamār, dāō  
garhōwā āmār.

L. F. T. Meeting a blacksmith on the road he orders the latter to make a knife for him.

E. & N. One who has got no consideration of time and place.

E. E. P. In season and out of season.

P. A. বান্দবৰ গলত মুক্তাৰ মালা।

T. H. বান্দবর্ গালত্ মুক্তাৰ্ মালা।

T. E. Bāndarar galat muktār malā.

L. E. T. A thread of pearls in the neck of a monkey.

Knowledge is of no avail to fools.

P. A. P. বান্দবে কি জানে নাৰিকলৰ ঘোল।

I. S. P. কি মিষ্টমন্স' বৰহুকারাণী।

F. I. P. Casting pearls before a swine.

P. A. বান্দবে কি জানে নাৰিকলৰ  
ঘোল।

T. H. বান্দবে কি জানে নাৰিকল্ মোল্।

T. E. Bāndare ki jāne nārikalar  
mōl!

L. E. T. Monkeys do not know the taste of a cocoanut.

E. & N. Monkeys can not skin cocoanuts to eat them. It refers to good things which ordinary

- people can not enjoy or do not understand their value.
- P. A. P. বাঘবৰ গলত মুক্তাব মান।।
- E. S. P. কি মিছামল্ কৰেহুৱাৰা।
- E. E. P. Casting pearls before a swine
- 
- P. A. বাঘ ম'হৰ যুঁজ লাগিল,  
মল খাগৰীৰ মৰণ মিলিল।
- T. H. বাঘ্ ম'হৰ্ যুঁজ্ লাগিল্,  
মল্ খাগৰীৰ্ মরণ্ মিছিল্।
- T. E. Bāgh māhar junj lāgil,  
nal khāgarir maran milil.
- L. F. T. Tigers and buffaloes fight and the grass dies.
- E. & N. The grass is smashed when big animals fight over it. It is the poor people that suffer who live nearby or side with one or the other when powerful people quarrel.
- E. E. P. The poor do penance for the sins of the rich.
- 
- P. A. বাঁহৰ আগৰ ভোল।
- T. H. বাঁহ্ আগৰ্ ভোল্।
- T. E. Bānhar āgar bhōl.
- I. E. T. A cucurbitaceous fruit at the top of a bamboo.
- F. & N. It is a fruit used as vegetable. The creeper bearing it sometimes reaches bamboo tops. From there these are not possible to be plucked—hence these do not come to one's use. It refers to things which do not come to our use.
- E. S. P. বইবায় নথমাৰি।
- E. E. P. Good for nothing.
- 
- P. A. বাহিৰে চুবীয়াৰ কেৰ,  
ভিতৰে চকুৱাৰ বেৰ।
- T. H. বাহিৰে চুবীয়াৰ্ কেৰ্,  
মিতৰে চকুৱাৰ্ বেৰ্।
- T. E. Bāhire churiyār pher, bhitare dhakuwār ber.
- L. E. T. Outside he wears a big 'dhoti', inside he uses barks of a tree to wall his house.
- E. & N. One's internal circumstances can not be judged from the outside shows.
- P. A. P. বাহিৰে বং চং ভিতৰে কোৱা-ভাতুৰি।
- E. S. P. বাহিৰে-সমাভাৱা দেখেই সমা সমা;  
অন্তৰে বহুৱাকোৱা বহিৰে মদোহুৱা।
- E. E. P. All that glitters is not gold.
- 
- P. A. বাহিৰে বং চং, ভিতৰে  
কোৱা-ভাতুৰি।
- T. H. বাহিৰে বং চং, মিতৰে কোৱা-ভাতুৰি।
- T. F. Bāhire rang chang bhitare kōwā-bhāturi.
- L. E. T. The surface looks polished and bright, but the inside is like that of the kōwā-bhāturi (a useless fruit).
- E. & N. One's internal circumstances can not be judged from his outside shows. The analogy has been drawn from a wild fruit. Its outward appearance is very attractive but the inside is filthy.

P. A. P. बाहिरै वष हूँबाय केव,

डिउवै हूँबाय केव ।

E. S. P. बाहिरैक-समाकारा हूँबते सम्माना समा ।

कन्दरै वधराकारा बाहिरैव जगोहरा ॥

E. E. P. All that glitters is not gold.

P. A. विज्ञात बुद्धि-मति ।

T. H. विद्याय बुद्धि-मति ।

T. E. Bidyāt Brihaspati.

L. E. T. A Brihaspati in learning.

E. & N. Brihaspati (Jupiter) is supposed to be the Lord of Wisdom. So, when some one is found to be of extraordinary knowledge he is compared with Brihaspati.

E. E. P. (A Daniel is come to judgment). As wise as Solomon.

P. A. विज्ञात जगाम बिउ नाई ।

T. H. विद्याय समान् बिउ नाई ।

T. E. Bidyār samān bit nāi.

L. E. T. There is no wealth like learning.

E. & N. Learning is the greatest wealth.

E. S. P. बहि ज्ञानाय परं वरम् ।

E. E. P. A wise man will lord it over the stars.

P. A. विज्ञात नायक नाजिज ।

T. H. विद्याय नायक नाजिज ।

T. E. Biyāt Nārad nāmīl.

L. E. T. Nārad has appeared in the marriage.

E. & N. Nārad is typified as a seer who always tried to set one Deva against another to quarrel. There are some people who goes about pointing out flimsy defects of one party to the other to make them quarrel for trifles and wrought their own disaster.

E. S. P. दुर्मन्त्री राक्षसाद्याय मानसाद्याय

कुम्भरः ।

श्वकाको घृक्षसाद्याय सर्वसाद्याय

मातृकः ॥

P. A. बिधि पथालि दिना ।

T. H. बिधि पथालि दिना ।

T. E. Bidhi pathālī diā.

L. E. T. To block one's way.

E. & N. Putting obstacles in one's way.

E. E. P. Putting the cart before the horse.

P. A. विधान यावा ।

( कण कठिना यावा )

T. H. विधान् मारा ।

( कण कठिया मारा )

T. E. Bidhān mārā.

( Kan kathiā mārā. )

L. E. T. To destroy the seed and seedling.

E. & N. When you destroy the seed and seedling of a thing it can not grow any more. Likewise, if you punish a man



by every possible way he is supposed not to thrive again.

- P. A. P. আনুত্রে পোখাই উবলা ।  
E. S. P. সম্মীমূর্ত্ত কুতক্ ।  
E. E. P. To root out.

- P. A. বিজ্ঞা বিলালে ব্যয় নহয় ।  
T. H. বিদ্যা বিলালে অব্য নহয় ।  
T. E. Bidyā bilāle byai nahai.  
L. E. T. Knowledge can not be spent out by giving it to others.  
E. & N. Knowledge is not spent if you distribute it to others, on the other hand it goes on expanding.

- E. S. P. পূর্ণস্ব পূর্ণমাদ্য পূর্ণমেবদিশ্যতে ।  
E. E. P. (i) Knowledge never lessens by giving it to others. (ii) A tale never loses by its telling.

- P. A. বিড়ালী চালে বাঘ চাব নালাগে ।  
T. H. বিড়ালী খাঙে বাঘ খাব নালাগে ।  
T. E. Birāli chāle bāgh chāba nālāge.  
L. E. T. Look at a cat and there is no need to look at a tiger.  
E. & N. Tigers and cats look alike, only they differ in size. So one can imagine how a tiger looks like, by looking at a cat which is only smaller in size. Thus things of simillar nature could be judged by studying one of them.

- E. S. P. ঘাষা গাঁ: লঘা লঘব: ।  
E. E. P. An ass is known by his ears.

- P. A. বিদুরব লঘা ।  
T. H. বিদুর লঘা ।  
T. E. Bidurar sajyā.  
L. E. T. The bed of Bidura.  
E. & N. Bidura embraced poverty to

worship Srikrishna for the love of the Lord. The Lord also favoured Bidura by becoming his guest, renouncing the comforts of the palace of the proud king Duryodhana. It means a poor but a hospitable home.

- E. E. P. A slum house.

- P. A. বিড়ালী ভ্রত ।  
T. H. বিড়ালী ভ্রত ।  
T. E. Birāli brata.  
L. E. T. The penance of a cat.

- E. & N. One who professes to be virtuous but does not abstain from vices.

- P. A. P. বেস্তাব কি একাদশী ।  
E. S. P. লক্ষরস কুতৌ ধর্ম: দুর্জয়নস কুত:

ধর্ম: ॥

বেস্তাবাচ্ছ কুত: কুত: সত্যচ্ছ  
কামিদাচ্ছ ॥

- E. E. P. Much religion but no goodness.

- P. A. বিজ্ঞাত পৰা হাতীক শিয়ালে  
নেজ বাচে ।

- T. H. বিজ্ঞ পরা হাতীক্ দিখাউ নেজ বাবে ।  
T. E. Bilat parā hātik shiyāle nej jāche.

- L. E. T. A jackal would offer his tail to an elephant who is stuck in a marsh.
- L. & N. The humblest of man would dare to insult the most powerful in their captivity or calamity.
- E. E. P. (i) Little birds may pick a dead lion. (ii) Even hares insult a dead lion.

- P. A. বিনা মেঘে বজ্রপাত ।
- T. H. বিনা মেঘে বজ্রপাত ।
- T. E. Binā meghe bajra pāt.
- L. E. T. A thunderbolt without clouds.
- E. & N. Most unexpected happenings.
- E. E. P. A bolt from the blue.

- P. A. বিয়াব পিছত লাউ দলিত্তা ।
- T. H. বিয়ার পিছত লাউ দলিত্তা ।
- T. F. Biyār picbat lau daliōwā.
- L. E. T. Throwing a gourd after the marriage is over.
- E. & N. There are feasts during a marriage ceremony. Bringing in vegetables after the occasion is useless. Untimely presents are not appreciated.

- P. A. P. চোব পলালে বুড়ি বাড়ে ।
- E. S. P. পুরাকালো মা মা বিয়া পরাকালো হাদম ।

কার্যকাউ ন সা বিয়া কার্যকাউ

ন হাদম ॥

- E. E. P. After meat comes the mustard.

- P. A. বীৰভোগ্য বহুধরা ।
- T. H. বীৰভোগ্য বহুধরা ।
- T. E. Virbhōgyā basundharā.
- E. & N. Best things are for those who can hazard their lives to win them.

- P. A. P. দল টানিলে বাত্ব খায় ।
- E. S. P. বীৰভোগ্য বহুধরা ।
- E. E. P. (i) None but the brave deserves the fair. (i) Faint heart never won fair lady. (iii) In deep waters men find big pearls.

- P. A. বুড়ী শালিকীয়ে মাত নধবে ।
- T. H. বুড়ী শালিকীয়ে মাত নধবে ।
- T. E. Buhri sbāliki māt nadhare.
- L. E. T. An old Saliki (a kind of bird) does not learn to mutter words.

- E. & N. There are certain kinds of birds which learn to mutter words when taught while young ; but they do not learn to do so when they have grown old. Likewise, it is very difficult for us to succeed in anything if we start it late in life instead of starting it in time.

- E. E. P. Late beginning seldom succeed.

- P. A. বুড়ী নদীর মাছন চাব ।
- T. H. বুড়ী নদীর মাছন চাব ।
- T. E. Buhri natir māchan chār.

L. E. T. The dance of the old dancer  
surpasses others.

E. & N. The artisans who have grown  
old in their arts or crafts  
become master hands.

E. E. P. An old ox makes a straight  
furrow.

P. A. বুক জুড়াব থল নোহোরা।

Γ. H. বুক্ জুড়াব্ থল্ নোহোরা।

T. E. Ruk jurābar thal nōhōwa.

L. E. T. He has no place to cool his  
breast.

Γ. & N. Having no place of refuge.  
One who has no resting place.  
He who has nothing to com-  
fort him.

E. E. P. (i) Without a hearth and a  
home. (ii) No oasis in the  
desert.

P. A. বুঢ়াই বুঢ়াই কথা হয়,  
কথাই কথাই কাঁহে,  
ডেকাই ডেকাই কথা হয়,  
কথায় কথায় হাঁহে।

লবাই লবাই কথা হয়,  
কথায় কথায় দন্দ,  
ভিবোনে ভিবোনে কথা হয়,  
কথায় কথায় দন্দ।

Γ. H. বুঢ়াহ্ বুঢ়াহ্ কথা হুৎ  
কথাব্ কথাব্ কাঁহে,  
ডেকাহ্ ডেকাহ্ কথা হুৎ  
কথাব্ কথাব্ হাঁহে।  
লবাহ্ লবাহ্ কথা হুৎ  
কথাব্ কথাব্ দন্দ,

তিরিয়ে তিরিয়ে কথা হুৎ,  
কথাব্ কথাব্ চন্দ।

T. E. Buhrai buhrai kathā hai  
kathāi kathāi kāhe,  
Dekai dekai kathā hai  
kathāi kathāi hanhe.  
Larai larai kathā hai  
kathāi kathāi dandh,  
Tiriye tiriye kathā hai  
kathāi kathāi chand.

L. E. T. The old speaking to old coughs  
at every word. The young  
speaking to young laughs at  
every word. The child speak-  
ing to child quarrels at every  
word. The women speaking  
to women rhymes at every  
word.

E. & N. Needs no explanation.

P. A. বুক কাটে, মুখ নুফুটে।

T. H. বুক্ কাটে মুখ্ নুফুটে।

T. E. Buk phate, mukh nuphute.

L. E. T. Heart bursts, but mouth does  
not open.

E. & N. When the heart is sad, words  
are few.

E. E. P. Great griefs are dumb.

P. A. বুকুর ডেজ পানী কবা।

T. H. বুকুর্ তেজ্ পানী কবা।

T. E. Bukur tej pāni karā.

L. E. T. He turns his blood of the  
breast into water.

E. & N. A hard working man.

E. E. P. By the sweat of the brow.

P. A. বুড়ী মবিল ভালদেই হল,  
মিখনি কঁঠাও যোবেই হল।  
T. H. বুড়ী মরিচ্ মাভেই হুচ্  
লিখনি কঁঠাও মোরেই হুচ্।  
T. E. Buhri maril bhālei hal,  
Sikhani kanthāo mōrei hal.  
L. E. T. It is good the old woman died,  
the other rug becomes mine  
now.

E. & N. Heirs gain at the death of  
their ancestors.  
E. F. P. The weeping of an heir is  
laughter under mask.

P. A. বুড়ী পাঠিব লগত মাছ দোন ব্যয়।  
T. H. বুড়ী পাঠেই লগত মাছ দোব্ জ্বয়।  
T. E. Buhri pāthir lagat māh dōn  
byai.  
L. F. T. To spend a basketful of pulses  
with an old goat  
E. & N. Do not waste your useful  
things with the worthless.  
E. E. P. Never throw a hens' egg at a  
sparrow.

P. A. বুজাক বুজাবা আকাবে প্রকাবে,  
নুবুজাক বুজাবা চকা-চাপবে।  
T. H. বুজাক্ বুজাবা আকারে প্রকারে,  
নুবুজাক্ বুজাবা চকা-চাপবে।  
T. E. Bujāk bujābā akare prakare,  
nubujāk bujābā dhakā chapare.  
L. E. T. You can make the wise under-  
stand by mere hints. You  
have got to make the fool  
understand by pushes and  
slaps.

E. & N. The wise will take a hint and  
act accordingly, but a fool  
needs goading to understand  
a thing.

E. S. P. হুসীখাফুস-হুস্তেব কথা-হুস্তেব বাণিনঃ।  
সুস্পী কয়ুহুস্তেব কয়ু হুস্তেব হুস্তেবনঃ॥

E. E. P. (i) A nod to the wise and a  
rod to the fools. (ii) A good  
horse should be seldom spurred.

P. A. বুজাব কথা মুশুনা ডেকা,  
টানড পবি কিয় কেকা।

T. H. বুজাব্ কথা মুশুনা ডেকা,  
টানব্ পরি কিয় কেকা।

T. E. Buhrār kathā musunā deka  
tanat pari kiya keka।

I. F. T. You being young, disregard  
the words of the old, but why  
repent when in trouble?

E. & N. Old age begets wisdom by ex-  
perience. So we can gain by  
following their advice

E. S. P. বুজাব বচন প্রামাণ্যবশতঃ স্তু পবিত্রে।

L. F. P. (i) An old man's saying is  
rarely untrue. (ii) In times  
of necessity the words of the  
wise are worthy to be observed.

P. A. বুদ্ধাবলম্ব এবি মথুরাক যোরা।

T. H. বুদ্ধাবলব্ বরি মথুরাক্ যোবা।

T. E. Brindāban eri mathurāk jōwā.

L. E. T. Leaving Brindabana and  
going to Mathura.

E. & N. To take up serious things  
living aside child's play. The

Lord in his incarnation as Krishna passed the childhood, playing at Brindabana. Grown up he went to Mathura and performed a series of serious things—killing the tyrant king Kamsa first of all.

- P. A. বেড়াই কাণ কাটি খলিহা করা।  
T. H. বেড়াই কাণ কাটি খলিহা করা।  
T. E. Bechār kān kati khalihā karā.  
L. E. T. To cut the ear of *Bechār* (a small fish) and make it a *Khalihā* (a still smaller fish).  
E. & N. Sharing other's little apportionment.  
E. E. P. To cut out a slice from one's bread.

- P. A. বেজ-বামুন-কোরা,  
ই তিনি পবন খোরা।  
T. H. বেজ-বামুন কোরা ই তিনি পবন খোরা।  
T. E. Bej-bāmun-kōwā, itini parar khōwā.  
I. F. T. The *bej* (barber), the Brahmin and the crow, these live upon others.  
I. & N. Barbers, priests and crows are to be fed by others. In social and religious functions we need barbers and Brahmins. Their main source of earnings rest on the invitation to perform the ceremonies. Feasting is a part of our ceremonies. Crows gather in these to feast

upon the rejected food thrown away

- E. E. P. (i) Crows and clergy are hard to hit. (ii) Men's ignorance makes the priest's pot boil.  
P. A. বেটীক মাঝি বোয়ারীক চকোরা।  
T. H. বেটীক মাঝি বোয়ারীক চকোরা।  
T. E. Betik māri bōwārik chakōwā.  
L. E. T. To warn a daughter-in-law by beating a daughter.  
E. & N. It is a common tactics with common people to caution a new daughter-in-law by taking a daughter to task for her faults. The proverb means indirect way of cautioning others.  
E. E. P. To be forewarned is to be forearmed.

- P. A. বেজির কানেনদি সবকা।  
T. H. বেজির কানেনদি সবকা।  
T. E. Bejir kānedi sarakā.  
L. E. T. He can pass through a needle's eye.  
E. & N. The proverb means cunning.  
E. S. P. জিহ্না দিক্‌শ্বর সহসা প্রবিশ্বরম্ভঃ।  
সত্যং সত্যকং বরিতং সত্যকঃ করতি ॥  
E. E. P. Sly as a fox.

- P. A. বেড়াই কল কলাই শুনে।  
T. H. বেড়াই কল কলাই শুনে।  
T. E. Bengāi kal kalai šune.  
L. E. T. A dumb speaks and a deaf hears.

E. & N. Neither the speaker can make himself clear to his audience nor the listeners can understand the speaker.

E. S. P. **অস্বস্তি দীপ: অস্বস্তি গীতম্।**

E. E. P. (i) Do not talk Arabic in the house of a Moor. (ii) I talk of chalk and he of cheese. (iii) Giving a stone when asked for a bread.

P. A. **বেব ছালবো চকু কাণ থাকে।**

T. H. **বে জাফনো শুকু কান্ থাকে।**

T. E. Ber chālārō chaku kân thāke.

L. E. T. Walls and roofs have eyes and ears.

E. & N. No one can keep anything secret.

P. A. P. **কথা বুলিলে বতাহ।**

E. E. P. (i) Walls have ears. (ii) There are omens in the air.

P. A. **বেলিয়ে কারো বাট নাচায়।**

T. H. **বেলিয়ে কারো বাট নাচাই।**

T. E. Beliye kārō bāt nachāi.

L. E. T. The sun does not wait for anybody.

E. & N. Nature does not favour anybody by breaking its laws.

E. E. P. Time and tide wait for none.

P. A. **বেবাই শহ খোঁতা।**

T. H. **বেবাই শহ্ খোঁতা।**

T. E. Berāi sah khōwā.

L. E. T. The fencing eats the crop.

E. & N. Abusing one's powers.

P. A. P. **বাকি বোলা আপোন, সেয়ে তবাহ  
ছপোন।**

E. E. P. Who will guard the guards themselves.

P. A. **বেজাব কি একাদশী।**

T. H. **বেজাব কি একাদশী।**

T. E. Besyār ki ekādośi.

L. E. T. Ekādośi of a prostitute.

E. & N. It is the virtuous widows who make penance on the day of 'Ekādośi'. Prostitutes do not lead a moral life—So Ekādośi is meaningless for them.

P. A. P. **ফাগী ফোট মাঝিলেই মহন্ত নহয়।**

E. S. P. **সৎকরমে কুমারী ঘর্ম্ম: কুমারী  
কুমারী।**

**বেখানার কুমারী: কুমারী: কুমারী  
কামিনী ॥**

E. E. P. (i) All are not saints, that go to church. (ii) A cowl does not make a monk.

P. A. **বেঙব বচনে বাবিশ্য নহয়।**

T. H. **বেঙব বচনে বাবিশ্য নহয়।**

T. E. Bengar bachane bārishā nahai.

L. E. T. The rainy season does not set in at the sound of the frogs.

E. & N. The honourable would not lose their respect if the unworthy people would speak ill of them.

P. A. P. **শওগব শওগ বুঢ়া হালো'রা নহয়।**

E. E. P. (i) Daylight will come even

if the cock does not crow.  
(ii) All are not thieves who n  
the dogs bark at.

P. A. বৈ খাব নোৱাৰা কৰা।  
T. H. বৈ জাব নোৱাৰা কৰা।  
T. E. Bai khāba nōārā karā.  
L. E. T. Disabling one to earn his bread.  
E. & N. Manhandling one to such an extent that the victim becomes invalid to earn his living.

P. A. বেঙেনাৰ গছত হাকুটি লগোৱা।  
T. H. বেঙেনাৰ গছত হাকুটি লগোৱা।  
T. E. Bengenār gachat hākuti lagōwā.  
L. E. T. He uses a hooked stick for a brinjal plant.  
E. & N. The brinjal plant is only a shrub. No one needs a hooked stick to gather the fruits. The proverb refers to a dwarf.

T. E. বৈকুণ্ঠত অসুৰ মিলিল।  
T. H. বৈকুণ্ঠত অসুৰ মিলিল।  
T. E. Baikunthāt asur milil.  
L. E. T. An *Asura* appeared in *Baikuntha*.  
E. & N. According to Hindu conception, Baikuntha is the abode of Gods where the presence of Asuras are not possible; Yet these evil elements sometimes lurk there. It means a bad element in a refined society.—A black sheep.

P. A. বেজিৰ জলঙা মনে,  
কুঠাৰৰ জলঙা নমনে।  
E. S. P. বেজিৰ জলঙা মনে,  
কুঠাৰৰ জলঙা নমনে।  
T. E. Bejir jalangā mane,  
Kuthār jalangā namane.  
I. E. T. He sees the eye of a needle but does not see the eye of an axe.  
E. & N. One who minds small expenditures but careless about bigger ones—evidently he becomes loser.  
P. A. P. শাকত নিদিয়া লোন, পিটিকাত যায়  
তিনি গুণ।  
E. S. P. জৰবল্য হৈলো বহু হানিমিল্কন।  
E. E. P. (i) Penny wise pound foolish.  
(ii) Anxious about the shoe but careless about the foot.

E. E. P. The devil lurks behind the cross.

P. A. বোলে বাগে, হয় কপালৰ ভাগে।  
T. H. বোলে বাগে, হয় কপালৰ ভাগে।  
T. E. Bōle rāge, hai kapālār bhāge.  
L. E. T. He utters it in rage and it comes to pass for his good luck.  
E. & N. Curses bring fortunes to them, those who are lucky.  
P. A. P. শাওয়ে বৰ হয়।  
E. E. P. To turn from grave to gay.

- P. A. বোজাব ওপবত শাকব অঁটি।  
 T. H. বোকার্ জোবব্ব্ দ্বাক্ জাতি।  
 T. E. Bôjâr ôparat śakar ānti.  
 L. E. T. Bundle of leafy vegetable over a load.  
 E. & N. Do not carry more loads than you can carry, i.e. do not undertake more work than you can do.  
 E. E. P. (i) Lay not all the loads on the lame horse. (ii) All lay load on the willing horse.

- L. E. T. He who is worshipped by Brahmā and Hara tends cattle in the Brindabana.  
 E. & N. Srikrishna used to tend cattle in the Brindabana ; even then Brahma and Hara worshipped him, knowing that He is the incarnation of the Deity. It means that we should admire the wise even if they take up humble avocation.

- P. A. বোবাব শক্ নাই।  
 T. H. জোকার্ দ্বদ্ নাহ।  
 T. E. Bôbâr śaktr nāi.  
 L. E. T. The dumb has got no enemy.  
 E. & N. He who does not speak ill of others has got no enemy. A dumb keep silent as he is unable to speak, speech is silvery but silence is golden.  
 E. S. P. শক্ মূর্খস্ নৈমিষে।  
 E. E. P. Silence seldom doth any harm.

- P. A. ভয়ত ভগবন্ত কঁপে।  
 T. H. শব্ব্ ভগবন্ত কঁব।  
 T. E. Bhayat bhagabanta kanpe.  
 L. E. T. God Himself trembles when afraid.  
 E. & N. There is none who is absolutely fearless. Also the fact remains that fright makes the cause of fear greater than what it is.  
 E. E. P. (i) Fear guards the vineyard.  
 (ii) Fear makes the wolf bigger than he is.

- P. A. ভ্রম্ভা হবে চিন্তে বাব চবণব বেণু,  
 হেন হবি ব্রন্দাবনে চাবি কুবে  
 ধেনু।  
 T. H. ভ্রম্ভা হই চিন্তে বাব্ চবণব্ বেণু,  
 হেন হবি ব্রন্দাবনে চাবি কুই বেণু।  
 T. E. Brahmā hare chinte jār  
 charanar renu.  
 Hena Hari Brindābane  
 chāri phure dhenu.

- P. A. ভয়তে কেকৌবাব গাঁড় বিচবা।  
 T. H. শয়তে কেকৌবাব্ গাঁড় বিচবা।  
 T. E. Bhayate kekôrār gāṭ bicharā.  
 L. E. T. He seeks a crab's hole out of fear.  
 E. & N. A man can not seek refuge in a crab's hole. This proverb expresses contempt to undue fear.



- P. A. ভক্তি হুক্তি মিলে ।  
 T. H. भक्ति हक्ति मिले ।  
 T. E. Bhakti mukti mile.  
 L. E. T. Freedom is attained by devotion.  
 E. & N. Salvation is attained by the devotees.  
 E. E. P. He that serves the altar should live by the altar.
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- P. A. ভবিব তলে বৌ বায়,  
 দরিকণালৈ ববনী বায় ।  
 T. H. भवि छे रौ बाय्,  
 दरिकणाले बबनी बाय् ।  
 T. F. Bharir tale rou jāi,  
 Darikanā barāṇi bāi.  
 L. E. T. *Rau* fish goes under the feet,  
 he is angling for *darikanā* (a  
 very small fish ).  
 E. & N. One who minds small things  
 while he loses larger interest  
 like one who angles for a  
 small fish while the big *rau*  
 fishes pass by him.  
 P. A. P. বেতিব জোলোঙা মনে,  
 কুঠাবব জোলোঙা নমনে ।  
 E. S. P. अवतिय हलौ: बह्नु हादुमिच्छन् ।  
 E. E. P. (i) Penny wise pound foolish.  
 (ii) Anxious about shoes but  
 careless about foot.
- 
- P. A. ভালে পায় ভালক, জাববে পায়  
 খালক ।  
 T. H. भाडे पाय् भाळ्, जावै पाय् खाळ् ।  
 T. E. Bhāle pāi bhālak, jābare  
 pāi khālak.
- L. E. T. Good people are the recipient  
 of good things while a trench  
 is the recipient of garbage.  
 E. & N. One's fair or foul name is  
 dependent upon his good or  
 bad deeds. Honesty brings us  
 happiness while dishonesty  
 brings us misery.  
 P. A. P. ভালব ভাল সর্কতি কাল, বেয়াব ভাল  
 ক'ত আহে ?  
 E. S. P. अच्छो बहति आङ्गावः हीनः कृष्णावते  
 करम् ।  
 E. E. P. (i) Fair play's a jewel. (ii)  
 Muddy spring muddy stream.  
 (iii) Where no good is no  
 good comes out.
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- P. A. ভাত খাওঁতে পানী খোৱা ।  
 T. H. भाव खाँते पानी खोबा ।  
 T. F. Bhāt khāṅte pāni khōwā.  
 L. E. T. It is like drinking water while  
 eating.  
 E. & N. There is no difficulty in drink-  
 ing water while one takes his  
 meal. The proverb refers to  
 easy jobs which any unskilled  
 hand can undertake.  
 E. E. P. (i) Clear as water. (ii) As  
 easy as anything.
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- P. A. ভাত নোহোৱা খাটত থব ।  
 T. H. भाव नोहोबा खाटत थब ।  
 T. E. Bhāt nōhōwā khātat thaba.  
 L. E. T. He will place me in a farm  
 where rice is scarce.  
 E. & N. In the past well-to-do persons  
 had farms in different places

and in some of these the wage-earners had to work hard for their bread. This proverb is the expression of contempt shown by the employee to the employer or by the weak to the powerful.

E. E. P. Do not care a fig for him.

P. A. ভাঙত কবি কল বোপণ,  
সবংশে যবে লঙ্কাব বান্ধণ।

T. H. মাঝে করি কল রোপণ,  
সবধে মরে ভঙ্গার রাবণ।

T. E. Bhādat kari kāl rōpan,  
Sabangse mare Lankār Ravana.

L. E. T. (King) Ravana of Lanka died by planting bananas in the month of Bhadra.

E. & N. Bananas if planted in the month of Bhadra is supposed to bring disastrous results. This proverb is an warning against untimely deeds. It is said that the most powerful demon king of Lanka perished along with his host of descendants by planting banana in the month of Bhadra.

P. A. ভালুকক খন্ডে দিয়া।

T. H. মাঝুক্ খন্ডা দিয়া।

T. E. Bhālukak khantā diā.

L. E. T. To give a spade to a bear.

E. & N. A bear can dig earth with its nails, so it is helping him all the more to give him a spade. The proverb refers to encourag-

ing of mischief-mongers. It is not wise to vest power on those who will misuse them.

P. A. P. উদ্ভক টেক বড়িয়া করা,

E. E. P. Never trust the wolf with the care of a lamb.

P. A. ভাত খাব নিজে, হাত খাব  
নিমিয়ে।

T. H. মাঝে জাব দিবে, হাত জাব নিমিয়ে।

T. E. Bhāt khaba diye,  
hāt khāba nidiye.

L. E. T. He gives rice to eat but not his hand.

E. & N. We may offer food to a hungry man though we do not allow him to bite our hands. Thus we ought to be sympathetic to our fellowmen; but we must be careful at the same time to see that we do not suffer by being sympathetic.

P. A. ভাঙব আকাল হলেও মাড়ব  
আকাল নহব।

T. H. মাড়ব আকাল্ হলেও মাড়ব  
আকাল্ নহব।

T. E. Bhātar akāl haleō mātar akāl  
nahai.

L. E. T. One may be in want of rice, but there can not be want of good words.

E. & N. One may not be able to render physical help to others, but he is certainly able to give out

sweet words and sympathetic considerations.

E. S. P. বসবে কি ঘনিষ্ঠতা।

E. E. F. (i) Good manners cost nothing. (ii) Courtesy costs nothing.

P. A. ভাঙা সত্তাত বাগ টান।

T. H. সাজ সলাব্ রান্ দালা।

T. E. Bhāṅgā sabhat rāg tānā.

L. E. T. To sing after the audience is gone.

E. & N. The proverb refers to displaying of things when there is none to appreciate them. Do not launch an untimely movement.

P. A. P. বিহাব শিহত লাউ দলিওরা।

E. E. P. Lecturing in an empty hall.

P. A. ভাই ভাই কন্দল পবে পান্ন আশ,  
তিকতাৰে কন্দল ঘৰেই প্ৰবাস।

T. H. ভাই ভাই কন্দল্ পৰে পাহ্ ভান্,  
লিক্তারে কন্দল্ ঘৰেই প্ৰবাস্।

T. E. Bhāi bhāi kandal pare pāi āś  
Tirutāre kandal ghareī  
prabāsh.

L. E. T. Others get indulgence with quarrelling brothers. Quarrel with the wife and you are banished in your own home.

E. & N. If we quarrel amongst ourselves others will take advantage of us. The happiness of the house is lost if there be quarrelling husband and wife.

E. S. P. দুহামাখ্যা দ্বি নিম্ন দুখেজীকদাখকঃ।  
সমবেব দুই বাসঃ দুখুৰেব ন্ সঁখবঃ ॥

P. A. ভাইব সমান মিহ্ন নাই,  
ভাইব সমান নক্ নাই।

T. H. ভাইব্ সমান্ মিহ্ন নাই,  
ভাইব্ সমান্ নক্ নাই।

T. E. Bhair samān mitra nāi,  
bhāir samān śatru nāi.

L. E. T. Brother is the greatest friend and the worst enemy.

E. & N. The strength and weakness of brothers are known to each other, they can take advantage of this to the fullest extent, hence he is a worst enemy or a best friend.

P. A. ভাণ আমব এখোরা খাবা,  
সজ্জনব লগত এখোজ খাবা।

T. H. ভাণ্ আমব্ এখোহা খাবা,  
সজ্জনব্ লগত্ এখোজ্ খাবা।

T. E. Bhāl āmar eekhōhā khābā,  
Sajjanar lagat ekhōj jābā.

L. E. T. Take a suck of a good mango. Go a step with good people.

E. & N. It will pay you to taste good things and keep good company.

E. S. P. যত্ন দুর্জয়-সঁসর্গ।

অত্ন লাভু সমাগমঃ ॥

E. E. F. Keep close to good.

P. A. ভাজনব ভোজন, অভাজনব  
গলগ্রাহ।

T. H. ভাজনব্ ভোজনব্, অভাজনব্ গলগ্রাহ।

T. E. Bhājanar bhōjan, abhājanar  
galagrah.

L. E. T. A thing may serve as meal to the wise; to the unwise it becomes a burden.

E. & N. Wisdom teaches us to make good use of a thing, while ignorance teaches us the vile use of the very thing. Thus the same thing becomes useful to the wise and a burden to the fool.

E. E. P. (ii) From the same flower the bee extracts honey and the wasp gall. (ii) A golden bit no betters a horse.

P. A. ভাটৌ পড়া দিয়া।

T. H. মাদৌ বড়া দিয়া।

T. E. Bhātow pahrā diyā.

L. E. T. Reading like a parrot.

E. & N. Parrots learn to utter words as they are taught to do. They do not understand what they utter. Likewise, there are people who cram things without understanding the meaning of their utterances.

E. E. P. Parrot-like cramming.

P. A. ভাদ মাহীয়া শালিকা।

T. H. মাদ্ মাহীয়া শালিকা।

T. E. Bhād mahīya śālika.

L. E. T. Śālikā bird ( Sanskrit sarik ) in the month of Bhādra ( August-September ).

E. & N. Śālikā birds lose their feathers of their heads and necks looking weak and ugly after the

monsoon. This has become proverbial to refer to weakness and ugliness in men.

P. A. ভাখবীৰ ধানো আহবি নকবে,  
লবাকো শুকাই নামাবে।

T. H. মাখরীর্ ধানো আহবি নকবে,  
লবাকো শুকাই নামাবে।

T. E. Bhākharir dhānō ahari nakare,  
larākō śukāi nāmāre.

L. E. T. He neither touches his granery nor keeps his children fasting.

E. & N. There are people who neither want to spend their money nor abstain from enjoyment.

P. A. P. বাহিত বিদিবা হাত,  
লবা-হোবালীক লবোন লববা,  
দিবা গধূলীতে ভাত।

E. S. P. বিপীড়িতার্জিতং ভাষ্যং মল্লিকা-  
সংজ্ঞিতং মদু ॥

E. E. P. (i) Neither hew down the whole forest nor come home without wood. (ii) Neither wise men nor fools can work without tools.

P. A. ভাঙক ছিঙক বব লাঙব খোলা।

T. H. মাঙক্ ভিঙক্ বর্ মানোব্ খোলা।

T. E. Bhāngak chingak bar nāōr  
khōlā.

E. & N. A big boat remains big even if it is broken.

E. & N. The large hearted remain large-hearted; even in adversity, they can not be mean.

P. A. P. কটা হওক হিটা হওক পাটৰ টঙালী,  
সক হওক বৰ হওক ভুঞাৰ পোহালি।

E. E. P. The very ruins of greatness  
are great.

P. A. ভাতৰ ভিতা খাব পাৰি,  
মাতৰ ভিতা খাব নোৱাৰি।

T. H. মাতৰ্ তিতা জাৰ যাৰি,  
মাতৰ্ তিতা জাৰ নোৱাৰি।

T. E. Bhātar titā khāba pāri.  
mātar titā khāba nowāri.

L. E. T. You can eat bitter rice, but  
you can not eat bitter words.

E. & N. It is not so difficult to eat bad  
food but it is very hard to  
endure ill words.

E. S. P. লৰে মূৰাৰ্ মিব মূৰাৰ্ মা বৰ্  
লয়লমিথল্।

E. F. P. Wounds heal but not ill  
words.

P. A. ভিজা মেকুৰী।

T. H. লিজা মেকুৰী।

T. E. Bhiḥja mokuri.

L. E. T. A wet cat.

E. & N. Cats with wet fur remain  
docile and innocent looking.  
It has become proverbial to  
represent a cunning man  
wearing innocent look.

E. E. P. A mewling cat.

P. A. ভিঠিট দুবৰি গজা।

T. H. মিঠন্ দুবৰি গজা।

T. E. Bhithit dubari gajā.

L. E. T. Dub grass has grown on the  
foundation of his house.

E. & N. When a man's line is extinct,  
he will have none to live in  
his house. Consequently his  
house falls and weeds grow on  
its foundation.

E. E. P. He who has none to represent  
his line.

P. A. ভামকলৰ গুৰিত সাৰ হে চপাই  
দিয়ৈ।

T. H. ভীমকলৰ্ গুৰিৰ্ সাৰ হৈ অগাছ দিযৈ।

T. E. Bhimkalar gurit sār he  
chapāi diye.

L. E. T. He but manures a banana  
plant. (Whose fruits are full  
of seed.)

E. & N. One can never expect better  
treatment from a villain even  
if he is helped.

P. A. P. গাখীৰ বুৰাই সাপ শোহে।

E. S. P. ঘৰ-বাৰ্ মূৰ্জনাৰ্ কেবল্ বিঘৰাইব।

তবদেহোহি মূৰ্জনাৰ্ প্রকোপাথ ন ধান্দবে ॥

E. E. P. (i) Breed up a crow and he  
will pick out your eyes.  
(ii) To cherish a serpent in  
one's bosom.

P. A. ভীষ্মৰ অতিজ্ঞা।

T. H. ভীষ্মৰ্ প্রতিজ্ঞা।

T. E. Bhishmar pratijñā.

L. E. T. The promise of Bhishma.

E. & N. In the great epic the Maha-  
bharata, the figure of Bhishma  
typesifies will-power to keep

one's promise. He promised to remain a bachelor to pave the way of his father to marry for the second time and he kept his promise till death. So his promise became proverbial.

E. E. P. To do or to die.

P. A. ভুক্ত কবে গোপীনাথ,  
কল খালে জগন্নাথ ।

T. H. মুক্বে কবে গোপীনাথ,  
কল্‌ খালৈ জগন্নাথ ।

T. E. Bhurut kare Gopināth,  
Kal khālē Jagannath.

L. E. T. Gopinath slipped out and the blame of eating plantain came to Jagannath.

E. & N. Sometimes a mischief is done by one and the blame is borne by another.

P. A. P. বৈগীয়েক বাহু খায় বোন্দাৰ মৰণ ।

E. S. P. ভুক্ত: করোতি ভুত্বং নূন কভতি

সাধু ।

E. E. P. One doth the scath and another hath the scorn.

P. A. ভুকীয়া গল পাড কাটিবলৈ,  
নিভুকীয়াই বোলে মাটিতে দিয়া ।

T. H. মুকীয়া গল্‌ পাদ্‌ কাটিবলৈ,  
নিভুকীয়াই বোলে মাটিতে দিয়া ।

T. E. Bhukīa gol pāt kātibalai ;  
Nibhukīai bōle mātite diā.

L. E. T. The hungry has gone to cut a leaf (to place food). He who

is not hungry asked to serve food on the ground.

E. & N. The hungry can wait, it appears, but he who is not hungry can not. It refers to one who is deceitful.

P. A. P. ভোজনৰ বেলা কি কুলৰ বিচাৰ ।

E. S. P. ভজেৎ ভুত্বান্না মদ্বিকাপি ভুজ । '

ভাজেৎ ভুত্বান্না ভুজয়া স্নমন্তম্ ॥

E. E. P. A man in need of bread is ready for anything.

'V 'd ভুক্তে কল নপকে ।

T. H. মুকুটে কল্‌ নপকে ।

T. E. Bhukute kal napake.

L. E. T. A banana does not ripen if you give it blows.

E. & N. One can not achieve anything in an instant, it takes time.

E. S. P. নদ্য সখ্যোঃবিনীতস্য হৃদযতে কর্ম্মণ: কল্‌ ।  
কাকোঃস্বপ্নায়া মদ্যস্বপ্না হস্তোদ্যানিষ  
দক্শে ॥

E. E. P. Rome was not built in a day.

P. A. ভুক্তা কুকুৰে নাকামোবে ।

T. H. মুকা কুকুৰে নাকামোবে ।

T. E. Bhukā kukure nākāmōbe.

L. E. T. Dog that barks does not bite.

E. & N. He that talks much achieves little.

P. A. P. বত গলে তত নবববে ।

E. S. P. সন্মূৰ্ণকুকুৰা নকরোতি কল্‌ ।

E. E. P. (i) Barking dog seldom bites.  
(ii) Dogs that bark at a dis-

- tance seldom bite at hand. (iii) A threatened blow is seldom given. (iv) A mewing cat is seldom a good mouser.
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- P. A. ভূতব উপবত দানব।  
 T. H. ভূতব্ ভবনে দানব।  
 T. E. Bhūtar uparat dānab.  
 L. E. T. Demons sit on Devil.  
 E. & N. Even the cheats are cheated.  
 P. A. P. চোবকো মোবে পায়।  
 E. E. P. (i) Cunning surpasses strength. (ii) Everything has its time. (iii) The victor victimised.
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- P. A. ভূতব মুখত বাম নাম।  
 T. H. ভূতব্ মুকল নাম্ নাম্।  
 T. E. Bhutar mukhat Rām nām.  
 L. E. T. The Devil utters the name of Rama.  
 E. & N. To mislead people sometimes the knave perform pious acts.  
 E. E. P. Devil quoting scriptures.
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- P. A. ভূ'হবাতো ব'দ্ব দিবে।  
 T. H. ভূ'হুরাতো ব'দ্ব দিবে।  
 T. E. Bhunhurātō rōd diye.  
 L. E. T. The sun shines even on a garbage.  
 E. & N. God's grace is bestowed upon all alike. The proverb means that even the poor are prized only if they are worthy.  
 E. E. P. The sun denies his light to none.
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- P. A. ভেকুলীৰ শিঠিত নোম গজিল।  
 T. H. ভেকুলীৰ্ বিঠিত নোম গজিল্।  
 T. E. Bhekulir pithhit nôm gajil.  
 L. E. T. A frog's back becomes hairy.  
 E. & N. It refers to strange phenomenon and impossibilities.  
 P. A. P. পৰ্জতত হুবাৰ ডিবা।  
 E. E. P. Auk's eggs।
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- P. A. ভেলেন্গী লাগা পহু।  
 T. H. ভেলেন্গী লাগা পহু।  
 T. E. Bhelengi lagā pahu.  
 L. E. T. A hypnotised deer.  
 E. & N. A deer's flesh is its enemy and by instinct it flees at the sight of man. Sometimes it gets hypnotised at the sight of man and remains still which lead to its destruction. This proverb warns us to be alert against danger.
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- P. A. ভেমটো, ভেমটো, কলহৰ কাণটো।  
 T. H. ভেমটো, ভেমটো, কলহৰ কাণটো।  
 T. E. Bhemtō, bhemtō, kalahar kāntō.  
 L. E. T. Such vanity, it is like the brim of the broken pot.  
 E. & N. Making show of insignificant thing.
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- P. A. ভোটব কুকুৰ ।  
 T. H. মোক্ কুকুৰ ।  
 T. E. Bhōtar kukur.  
 L. E. T. The dog of a Bhutanese.  
 E. & N. The Bhutanese dogs when brought from the hills to the plains remain inert till they are acclimatised. It refers to strangers with their restricted movements.

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- P. A. ভোজনৰ বেলা কি কুলৰ বিচাৰ ?  
 T. H. মোজনৰ বেলা কি কুকুৰ বিচাৰ ?  
 T. E. Bhōjanar belā ki kular bichar?  
 L. E. T. At the time of eating why curious about caste?  
 E. & N. The hungry can not be choosers of castes.  
 P. A. P. ভুকীয়া গল পাত কাটিব,  
 নিতুকীয়া বোলে মাটিতে দিয়া ।  
 E. S. P. হেমেই ভুজাৰ্জী মহিলাবি পুৰ ।  
 জাদেই ভুজাৰ্জী পুৰণী জামপট ।  
 E. E. P. A man in need of bread is ready for anything.

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- P. A. ভোজনৰ খাহী ।  
 T. H. মোক্ খাহী ।  
 T. E. Bhojar khāhi.  
 L. E. T. Goats castrated and fattened are meant for feasts.  
 E. & N. Good for nothing. Unproductive. A victim to others.  
 E. E. P. Fat pens are eye ill layers.

- P. A. ভোকৰ ভাত, পিঠাহৰ পানী ।  
 T. H. মোক্ মাছ, বিয়াহৰ পানী ।  
 T. E. Bhōkar bhāt, piyāhar pāni.  
 L. E. T. Rice in hunger and water in thirst.  
 E. & N. Help people according to his need.  
 E. E. P. Give bread to the hungry, water to thirsty.

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- P. A. ভোটা ভৰা যেন জ্বলা ।  
 T. H. মোদা তৰা যেন জ্বলা ।  
 T. E. Bhōtā tarā jen jwālā.  
 L. E. T. Bright as the morning star.  
 E. & N. The morning star could be known from among the innumerable stars in the sky for its size and lustre. The proverb originated from this to single out a man from others for his sterling qualities.  
 E. E. P. Shining like the morning star.

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- P. A. ভোকে হে ভাতৰ আজা ।  
 T. H. মোকে হে মাংসৰ আজা ।  
 T. E. Bhōke hae bhātar ājā.  
 L. E. T. Hunger is the curry for rice.  
 E. & N. Any and every food is relished by a hungry man.  
 E. E. P. (i) Hunger is the best sauce.  
 (ii) Hunger is a good cook.

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- P. A. মই হৰিণা পৰব খাওঁ  
 শুনিব মোতাবো অতিথিৰ নাউ ।  
 T. H. মই হৰিণা পৰব খাওঁ,  
 শুনিব মোতাবো অতিথিৰ নাউ ।



- T. E. Mai harinā parar khāōn,  
Shuniba nōārōn atithir nāu.
- L. E. T. I am a deer and will eat upon  
others, I cannot bear to hear  
the name of a guest.
- E. & N. A deer generally lives upon  
wild grass etc. and feast upon  
corn fields stealthily. These  
are unable to provide food  
for others. Likewise, a depen-  
dent is unable to shoulder  
another's responsibility. He  
who can not maintain himself  
can not be charitable.
- E. E. P. A beggar may sing before a  
pickpocket.

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P. A. মই যদি হওঁ বাপৰ বেটী  
চোভাল কৰিম চাকীৰ গতি।

T. H. মই যদি হওঁ বাপৰ বেটী  
খোলাল কৰিম আকীৰ গতি।

T. I Mai jadi haōn bāpar beti,  
(hōtāl kurim chākīr gati.

I. I. T. If I am a worthy daughter of  
a worthy father, I will make  
the courtyard like an earthen  
lamp.

E. & N. A clean and bright court-yard  
proves the honest work of a  
housewife. The earthen lamp  
is hollow in its centre. A  
clean courtyard become low  
in the centre by constant  
brooming.

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P. A. মই টুপী ডালত,  
বাজাই বেঙে বায় সোণৰ খালত।

- T. H. মই টুপী ডালত,  
বাজাই বেঙে বায় সোণৰ খালত।
- T. E. Mai tuni dālat,  
rājāi beng khāi sōnar thālat.
- L. E. T. I am a tiny bird (enjoying  
freedom) at the branch of a  
tree and the king is eating  
fried frog in a gold dish.
- E. & N. Escaping unnoticed from the  
caprice of a king or a wily  
man for their craze. The  
story runs like—once a king  
wanted to fry a tiny bird and  
eat it by way of punishment.  
The bird managed to cheat  
the cook and escape from its  
cage whereupon the cook  
had to cheat the king with a  
fried frog for the flesh of the  
tiny bird.
- I. F. P. (i) All the wit in the world  
is not in one head. (ii) It is  
best to profit by the madness  
of other people.

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P. A. মই বৰ হস্তী নুখুৰে বনত,  
মাকিবোৰ কলী পাৰে তাৰে  
গালত।

T. H. মই বৰ হস্তী নুখুৰে বনত,  
মাকিবোৰে কলী পাৰে তাৰে গালত।

T. E. Mai bar hasti nuphure banat,  
Makhibōre kani pare tāre  
gālat.

L. E. T. I am a big elephant; why  
should I go to the jungle?  
Flies lay eggs on his cheek.

- P. A. P. ১। গপত গগন ফাটে,  
হাড়ীৰ ভাত কুকুৰে ছাটে।  
২। গপত গঙাটোপ।
- E. S. P. অজ্ঞবান্টি মূঢ়াস্তু গুণৈৰিহীনাঃ।  
A fool is wise in his own  
conceit.

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- P. A. মগৰ মুলুক।
- T. H. মগৰ্ মুলুক্।
- T. E. Magar muluk.
- E. & N. Lawlessness and devastation  
prevailed in Assam during  
the Burmese invasion in the  
twenties of the Nineteenth  
century. Burmese are also  
called 'Mugs'. Thus Burmese  
occupation became proverbial  
to represent lawlessness and  
anarchy.
- E. S. P. মাদ্‌মল্‌মাদ্‌মাদ্‌:
- E. E. P. Lawless anarchy.

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- P. A. মথনিঙ ঘিঁউ বাঢ়ে।
- T. H. মথনিত ঘিঁউ বাঢ়ে।
- T. E. Mathanit ghiñ bāhre.
- L. E. T. Churning increases ghee  
(refined butter).
- E. & N. It is a fact that butter is in-  
creased by more churning.  
The proverb generally refers  
to increased output of honest  
labour. It also refers to in-  
creased wisdom by more  
culture.
- E. E. P. Wisdom is increased by  
culture

- P. A. মধুকলৰ ঢেঁকী।
- T. H. মধুকল্‌ ঢেঁকী।
- T. E. Madhuphaler dhenki.
- L. E. T. Dhenky (husking pedal) made  
of Papaya tree.
- E. & N. Dhenkies are made of hard  
woods. A papaya tree is  
neither lasting nor hard to  
serve the purpose. This  
proverb is an expression of  
contempt to worthless fellows.
- E. S. P. মাকাকুল্‌মাদ্‌মাদ্‌:
- E. E. P. Good for nothing.

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- P. A. মন কৰিলে চুন কৰিব পাৰে।
- T. H. মন্ কৰিলে চুন কৰিব পাৰে।
- T. E. Man karile chun kariba pāre.
- L. E. T. He can reduce him to lime  
at will.
- E. & N. Stone and shell is burnt to  
produce lime. Both stone  
and shell are very hard sub-  
stances which could be made  
into soft lime. It is an ex-  
pression of contempt, meaning  
one who could be vanquished  
if desired.
- E. S. P. মূণাদ্‌মি ন মন্‌ম্‌।
- E. E. P. (i) Don't care a fig for him.  
(ii) Don't care a straw for  
him.

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- P. A. মণি হৰোতা কণী।
- T. H. মণি হৰোতা কণী।
- T. E. Mani harōwā phani.
- L. E. T. A serpent which lost its jewel.

E. & N. It is said that a certain kind of serpent has a jewel in its head. If by some chance it happens to lose the jewel it becomes mad with rage and sorrow. The proverb refers to our state of mind when we are beset with rage and sorrow by suffering irreparable loss.

E. S. P. মণিহীন: কণী যযা।

P. A. মনে আঁঠু কাড়ে।

T. H. মনে আঁঠু কাড়ে।

T. E. Mane āthu kāre.

L. F. T. The mind crawls.

E. & N. A baby, when unable to walk, moves about crawling and leaves it as it is grown up. The proverb refers to aged people who want to feel ever young.

E. E. P. (i) Ever green. (ii) Ever young. (iii) Gay and green for ever.

P. A. মনে বিচারে বজা হব,  
বিধাতাই নিদিয়া খুজি থাক।

T. H. মনে বিচারে রাজা হব,  
বিধাতাই নিদিবে খুজিআব।

T. E. Mane bichāre rajā haba,  
bidhātāi nidiya khuji khāba.

L. E. T. Mind seeks to become a king  
but God would not allow even  
to live abegging.

E. & N. God's will prevails upon man's struggle to be happy and prosperous.

P. A. P. ১। আইব যবত থাম, দুয়ো হাতে থাম,  
বিধাতাই বোলে মই লগে লগে যাম।

২। মাহুচে পাড়ে, লেববে তাড়ে।

E. S. P. মারম্ব করলি সম্বন্ধ।

E. E. P. Man proposes, God disposes.

P. A. মরণত লরণ।

T. H. মরণত মরণ।

T. L. Maranat sharan.

L. E. T. To take refuge in death.

E. & N. Resolving to do a thing even if one has to face death. 'sharan' means taking refuge in a 'Guru' for spiritual development.

E. S. P. কাম্ব বা সামবেয় মরীর বা পামবেয়।

E. E. P. To do or to die.

P. A. মরণতকে লাঠি খোঁজাও ভাল।

T. H. মরণতকে লাঠি খোঁজাও ভাল।

T. E. Maranat kai lāthi khōwāo bhāl.

I. F. T. A kick is better than death.

E. & N. It is better to lose something than to lose all.

E. S. P. সম্বন্ধায় সম্বন্ধায় মর্দ মরতি  
পণ্ডিত:

E. E. P. better a kick than death.

P. A. মবমব মিহা কথাত চিত্তগুণই  
হাঁহে।

T. H. মবমব নিজাকমাব বিজ্ঞানই হাঁহে।

T. E. Maramar michā kathāt  
Chitraguptai hāṅhe.

L. E. T. Chitragupta smiles at loving  
lies.

E. & N. Sometimes people utter bad  
words or lightly desire death  
to their beloved ones which  
shockingly come true. Chitra  
gupta is the Deva or Angel  
who keeps the past and future  
records of mankind.

P. A. মৰাৰ মুখত কোনে চুমা দিয়ৈ ?

T. H. মৰাৰ মুখত কোনে চুমা দিবে ?

T. E. Marār mukhat kōne chuma  
dia ?

L. E. T. Who kisses a dead face ?

E. & N. Who cares for a fruitless job ?

E. S. P. কি কুটিল বিখাটেল গুণহীনলো যো নর :

E. E. P. (i) Dead dogs don't bite.  
(ii) Nobody harnesses a dead  
horse.

P. A. মৰাৰ ওপৰত খাড়াৰ যা।

T. H. মৰাৰ ওপৰত খাড়াৰ যা।

T. E. Marār ōparat khārhar ghā.

L. E. T. Striking the dead with a  
sword.

E. & N. The proverb refers to uselessly  
spending one's energy. One  
can not be profited by strik-  
ing a dead man. There is no  
heroism in oppressing the  
weak.

P. A. P. মৰাৰ লটপট সত্তৰ মৰণ।

E. S. P. মৰাৰ নেথ মৰাৰ নেথ মৰাৰ নেথ  
নেথ মৰাৰ নেথ মৰাৰ নেথ

অমাত্যৰ বক্তি দ্বাৰা দেবো দুৰ্ভাগ-  
যাতক : ৪

E. E. P. (i) To slay the slain.  
(ii) Flogging a dead horse.

P. A. মৰাৰ বগা গালি নাই।

T. H. মৰাৰ বগা গালি নাই।

T. E. Marār bahrā gāli nāi.

L. E. T. There is no greater condem-  
nation than calling death  
upon a man.

E. & N. Death is one's last condemna-  
tion ; for a dead body becomes  
feelingless.

E. E. P. Death pays all debts.

P. A. মৰাৰ খৰি, রাজাৰ কড়ি।

T. H. মৰাৰ খৰি, রাজাৰ কড়ি।

T. E. Marār khari, rājar karhi.

I. E. T. To the dead contribute burn-  
ing material and to the king  
pay his dues.

I & N. Everybody feels himself duty-  
bound to pay the king's  
( State's ) dues as also contri-  
bute for the last rites of his  
fellowmen. It means, that  
one must discharge his civil  
duties.

E. E. P. Do your duty.

P. A. মৰা সাপ গলত আৰি দিহা।

T. H. মৰা সাপ গলত আৰি দিহা।

T. E. Marā sāp galat āri thia.

- L. E. T. To place a dead snake in the neck.  
E. & N. By this act king Parikshit lost his life by the Rishi's curse. The act was committed to insult an innocent man through his ignorance. Enraging others to cause one's own ruin.  
E. E. P. Do not arouse the sleeping dog.

P. A. মবিও অমব্।

T. H. মবিও অমব্।

T. E. Mario amar.

L. E. T. He is alive at death.

E. & N. A man may die but his deeds do not. A good name survives long after one's death.

E. S. P. (i) যজ্ঞাযজ্ঞ সংসারঃ কীর্তিঃ ধর্মমজ্ঞ  
লিঙ্গকঃ। (ii) কীর্তিযস্য সঃ জীবতি।

E. E. P. Good deeds are remembered long.

P. A. মবি মাটি নোপোরা।

T. H. মবি মাটি নোপোরা।

T. E. Mari māti nōpōwā.

L. E. T. He that does not find earth at death.

E. & N. Respected dead bodies are buried or (cremated) and the neglected ones are left in the open. It means that he is ill-fated whose dead bodies are dishonoured.

E. E. P. It's ill wool that take no dye.

P. A. মবিলেও মেবে ধনজয় বায়ু।

T. H. মবিলেও মেবে ধনজয় বায়ু।

T. E. Marileō nere Dhananjoy  
bāiyu.

L. E. T. He does not leave Dhananjoy  
Bāiyu even at death.

E. & N. Of the ten kinds of wind (Bāiyu) which really means different kinds of energy, Dhananjoy is the tenth and the last kind, which continues to function for sometime even after death. Ceaseless craving for earthly life and its enjoyments.

E. S. P. মরুঃকুম্ভজীমূতং মনো মে নির্জলং তদপি  
বিদ্যেৎমব্যঃ স্মৃহৎসি।

E. E. P. The fox changes his skin but keeps his knavery.

P. A. মবি বং দেখুওরা।

T. H. মবি বং দেখুওরা।

T. E. Mari rang dekhuōwā.

L. E. T. To amuse others at the cost of death.

L. & N. If refers to one who works for others at the cost of his health and comforts.

P. A. মবে বামুন কাটে খাবি,  
ভেঙয়ে মেবে দক্ষিণাব কড়ি।

T. H. মবে বামুন কাটে খাবি,  
ভেঙয়ে মেবে দক্ষিণাব কড়ি।

T. E. Mare bāmūn kāte khari,  
teōwe nere dakshinār kari.

- L. E. T. The Brahmin is dying and woods are being cut ( for his cernation ), even then he would not leave his *dakshinā* ( sacrificial presents ).
- E. & N. Even the shadow of death can not free one from his greed.
- P. A. P. ককোবাই এলিলেও ককোবাই মেবে ।
- B. S. P. বস্তুকুণ্ডলীমূল মদো মে নির্ভল্যং বদ্যপি  
বিষয়েষ্যঃ স্মৃহযতি ।
- E. E. P. (i) He is a hard nut to crack.  
(ii) Nothing could cut the ice.
- P. A. মবে উকলী পুঙা,  
মবে পহুলী স্ৰঙা,  
মবে প্রসাদ বঁটা,  
মবে যুজ নি কটা,  
মবে নবীৰ কুলব গছ,  
মবে অলপ পানীর মাছ ।
- T. H. মরে তকলী পুকা, মরে পহুলী চকা,  
মরে প্রসাদ বঁটা, মরে যুজনি কটা,  
মরে নবীৰ কুলর্ মাছ,  
মরে অকপ্ পানীর্ মাছ ।
- T. E. Mare uruli pungā,  
mare padulī sungā,  
Mare prasād bantā,  
mare juwālī katā,  
mare nadir koolar gach,  
mare alap pānir māch.
- L. E. T. The vagrant who smells different doors, he who distributes food offered to a deity, he who makes the yoke, trees standing on river bank and fishes living in shallow water are exposed to danger.
- E. & N. These are either criticized by people or looked down upon or exposed to real danger.
- E. E. P. (i) The way to virtue from poverty is an obstructed one.
- P. A. মহবীৰ তলব মহ ।
- T. H. মহবীর্ তলর্ মহ ।
- T. E. Maharir talar mah.
- L. I. T. A mosquito under one's mosquito-curtain.
- L. & N. A mosquito inside one's net could be easily destroyed. Likewise, a man become helpless when he falls under another's grip.
- E. E. P. He is in my grip.
- P. A. মহাদেবের ধন কুবেব শু ডালী ।
- T. H. মহাদেবর্ ধন্ কুবের্ মঁদালী ।
- T. E. Mahādevār dhan Kuber bharali.
- I. I. T. Mahadeva possesses all the wealth of the world and Kuvera is only the keeper of the treasury.
- E. & N. Kuvera is the treasurer of Mahadeva's treasures. So Kuvera has nothing to be proud of his position but of Mahadeva's treasures. One who is proud of his master's glory.
- P. A. P. আতাৰ ভণে আতানী,  
আতা মহণে এবানী এবানী ।
- B. S. P. মহতোপি ধ্বং তল্ভা ক্ষাখা নীচোপি  
দাক্ষতি ।

E. E. P. Madame and moonshine with borrowed light. He shines with reflected glory.

E. S. P. মাসাবিশ্বরোষবি কাক: তি  
গদুয়াব্দে।

E. E. P. A crow in peacock's feathers.

P. A. মহাজনো যেন গড়: স পথ্য:।

T. H. মহাজনো যেন গড়: স পথ্য:।

T. E. Mahājano jena gatah sa  
pantha.

L. E. T. Tread the tract of the great.

E. & N. To become great one must follow the ways of great men. Jesus cried "I am the way".

E. S. P. মহাজনো যেন গড়: স পথ্য:।

E. E. P. Follow the great.

P. A. মাইকীর চিত, কৃপণব বিত।

T. H. মাইকীর্ চিত, কৃপণব বিত।

T. E. Māikir chit, kripānan bit.

L. E. T. A maiden's mind and a miser's money.

E. & N. Everybody knows that these are difficult things to win.

E. S. P. স্ত্রীমানসবিন্ পুঙ্কস মাগ্ধ।

দেবো ন জায়াতি ক্রুরো মনুষ্য: ॥

E. E. P. A maiden's mind and a miser's money are difficult to win.

P. A. মাহে বগলোয় দুকুরি।

T. H. মাহে বগলোয় দুকুরি।

T. E. Mahe bagaloe dukuri.

L. E. T. Do not mix up things that are not alike.

P. A. P. হাঁট মাহে সান।

E. E. P. Don't stint soap with water.

P. A. মাও হৈ বোল লরনু চোব।

T. H. মামো হৈ বোলে লরনু চোব।

T. E. Māo hai bōle lawanu chōr.

L. E. T. The mother calls him a cream-lifter.

E. & N. Yashoda, the mother of Lord Krishna accused her son as a cream-lifter. It refers to allegations levelled against one by his near and dear ones.

P. A. ম'বাক দেখি ঘনচিরিকার

পেখাম।

T. H. ম'বাক্ দেখি ঘনচিরিকার্ পেখম্।

T. E. Marak dekhī ghanchirikār  
pekham.

L. E. T. The sparrow wants to spread its tail, seeing the peacock.

P. & N. It refers to one who tries to imitate the glories of another with his insignificant means and cuts a sorry figure.

P. A. P. চাঞ্চ দেখি তেতেলি বেক।

P. A. মাও চাই মুখদৈ,  
ঘৈনী চাই হাতদৈ।

T. H. মামো বাহ মুখত, ঘৈনী বাহ হাতত।

T. E. Māo chāi mukhalai,  
ghaini chāi hātalai.

L. E. T. The mother looks at the face and the wife at the hands.

E. & N. Mothers look at the face means, they want to ascertain their sons' welfare. Wives look at the hands means, they want to know if their husbands' hands are full or empty, which will lead to their comforts or discomforts.

E. E. P. মাক্‌ মরী জীয়েক্‌ বিলেপ্‌ জাণীয়াৎ ।

E. E. P. Mother's love is the cream of love.

P. A. মাক্‌ মরি জীয়েক্‌ ওপজে,  
ভেৰেঁ তিহিটাৰ পোহ নুগুচে ।

T. H. মাক্‌ মরি জীয়েক্‌ জোপজে,  
তেবেঁ তিহিটাৰ পোহ নুগুচে ।

T. E. Māk mari jiyek ōpaje,  
tewae tinitār pōh nuguche.

L. E. T. The mother dies and the daughter is born, yet they need rations for three.

E. & N. Somebody may lose his mother but he may beget a daughter to be looked after. It refers to one's scanty means with which he is unable to bear his burden even if he is freed from one responsibility ; other responsibilities will at once crop up.

E. E. P. It is a poor art that the artisan can not leave by.

P. A. মাক্‌ভৰৈ জীয়েক্‌ কাজী,  
চে কী খোৰাবে বটে পাণী ।

T. H. মাক্‌ভৰৈ জীয়েক্‌ কাজী,  
টেকী খোৰাবে বটে পাণী ।

T. E. Makatkai jiyek kãji,  
dhenki thōrāre bāte paji.

L. E. T. Daughters consider themselves of superior skill than the mothers and go to make *Paji* (cotton rolls for spinning) by the pestle of a *Dhenki* (rice husking pedal).

E. E. P. Assamese mothers are experts in weaving and spinning. They know how to make *Paji* (cotton rolls for spinning) with a small stick. But their small daughters think that they are more expert than their mothers and they prove their folly by trying to make *Paji* with a pestle of the *Dhenki*. Thus the ignorant think themselves wiser than their elders and prove their foolery by their action.

P. A. P. কালিৰ লৰাটো পৰহিৰ গীত গায় ।

I. S. P. সম্ভৱান্‌ক্‌ম্যো নক্ষতৌ নক্ষত্ ।  
জদ্বৌবদৌ নোৱৰুপৌ নৃপত্ ॥

E. E. P. Shallow wife censure everything that is beyond their conception.

P. A. মাকগোজী কী কড়াই ভাজি খায়,  
বাপগোজী পো বাণিজলৈ খায় ।

T. H. মাক্‌ গোৱীজী কড়াই মাজি খাৰ্,  
বাপ্‌ গোৱীপো বাণিজলৈ খাৰ্ ।

T. E. Māk gōttri ji karāi bhāji khāi,  
Bāp gōttri pō bānijalai jāi.

L. E. T. His mother a kinsman's daughter eats fried rice. His



- father a kinsman's son goes to trade.
- E. & N. A man of the same blood may be poor while another may be well-to-do.
- P. A. P. বাপেক যদিও খাব লব দাছাবি,  
পুতেক হৈছে বাঘৰ গোহালি।
- E. E. P. There are exceptions to prove a rule.
- 
- P. A. মাকো যেন চলন ফুৰণ।
- T. H. মাকো যেন ফলত ফুৰণ।
- T. E. Makò jen chalan phuran.
- L. E. T. Shuttle-like movement.
- E. & N. Every Assamese home has a handloom for weaving, so reference to loom or its component parts in their daily life is not uncommon. A shuttle is constantly on the move from one side to the other. Hence busy people are compared with a shuttle and thus the proverb originated.
- P. A. P. উৰা-চেৰেকা যেন ঘূৰি ফুৰা।
- E. S. P. অস্থিৰমানঃ।
- E. F. P. Busy as bees.
- 
- P. A. মাখিৰ মূৰৰ ঘিঁউ কাঢ়া।
- T. H. মাখিৰ মূৰৰ ঘিঁউ কাঢ়া।
- T. E. Mākhir moorar ghiñg kārā.
- L. E. T. Gathering brain from a fly's head.
- E. & N. It refers to acts of meanness.
- E. S. P. অস্থিৰমানঃ।
- E. E. P. Stooping low to any meanness.
- 
- P. A. মাছৰ জাবে ম'হৰ শিৰ কঁপায়।
- T. H. মাছৰ জাবে ম'হৰ শিৰ কঁপায়।
- T. E. Māghar jare mahar shing kaṇpai.
- L. E. T. A buffalo's horns shiver at the cold of *Magh* (December-January).
- P. & N. Buffaloes can not bear heat and they love to remain in mud and water to comfort themselves. They even shiver during cold months. Nature's influence is brought to bear by the weak and the strong alike.
- E. E. P. A green winter makes a fat churchyard.
- 
- P. A. মাছৰ তেলেনে মাছ ভাজা।
- T. H. মাছৰ তেলৈ মাছ ভাজা।
- T. E. Māchar telere mäch bhāja.
- L. E. T. To fry a fish in its own fat.
- P. & N. It refers to utilization of a thing to its uttermost. To complete one's undertakings with the least possible expenditure.
- E. E. P. He frieth in his own grease.
- 
- P. A. মাছৰ গা ধোৱা।
- T. H. মাছৰ গা ধোৱা।
- T. E. Māchar gā dhōwā.
- L. E. T. Taking bath by a fish.
- E. & N. It refers to meaningless and unnecessary acts, just like taking bath by a fish which lives in water.

P. A. P. তেলীৰ বুলত তেল ।

B. S. P. হুবা হুপি: সমুদ্রে

হুবা পুতল মোজল ।

হুবা দান সমৰ্থক

হুবা দীৰো বিৰাণি ব ॥

B. E. P. Carrying coal to Newcastle.

P. A. মাহ্চৰ বল পানীত,  
চেপৰ বল ঘানিত ।

T. H. মাহ্চৰ বল পানীত,  
চেপৰ বল ঘানিত ।

T. E. Māchar bal pānit,  
chepar bal ghānit.

L. E. T. The strength of a fish is in water and the strength of pressure is in a oilcrusher.

E. & N. A fish loses all its strength and does not survive long when it is taken out of water—all its strength of pressure could be ascertained at the oilcrusher (oilpress). In a proper place one's real strength could be measured.

P. A. P. মাগৰ বল বৈঠা, ধানৰ বল কৈঠা ।

B. S. P. ফেল পৰিখীৰণে ।

B. E. P. The fox knows with whom he plays tricks.

P. A. মাহ্চৰ লবকৰ বামি,  
ভাবৰ লবকৰ সাঙী ।

T. H. মাহ্চৰ লবকৰ বামি,  
ভাবৰ লবকৰ সাঙী ।

T. E. Māchar larphar Bāmi,  
Bhārar larphar sāngi.

L. E. T. Bāmi, a long and slender fish does not remain straight; loads carried on a pole by two people can not remain straight or steady.

E. & N. Being unusually long Bāmi is unsteady when it is carried. A load also becomes unsteady when carried between two persons on a pole.

P. A. মাটি বেটীয়ে কন্দলৰ মূল ।

T. H. মাটি বেটীয়ে কন্দলৰ মূল ।

T. E. Māti betiye kandalar mool.

L. E. T. Land and women are the cause of quarrel.

E. & N. People almost always quarrel for land and women.

B. S. P. কান্দা কনকালী মন্ত্ৰ ।

B. E. P. Wine and women are the sources of trouble.

P. A. মাতিলে কিলো খাবা,  
নামাতিলে ভোজো নাখাবা ।

T. H. মাতিলে কিলো খাবা,  
নামাতিলে ভোজো নাখাবা ।

T. E. Mātile kilō khabā,  
Nāmātile bhōjō nākhābā.

L. E. T. If you are invited, go and share blows with others; if not invited do not share even a feast.

E. & N. Try to assist others facing even danger if your help is sought for; but do not appear in a feast uninvited. It means, that one must try to be chival-

- rous and refrain from temptations.
- E. E. P. He who avoids the temptation avoids sin.
- 
- P. A. মান দিলেহে মান পায় ।  
 T. H. মান্ দিলেই মান্ পায় ।  
 T. E. Mān dilehae man pāi.  
 L. E. T. If you show respect to others you will be respected too.  
 E. & N. Human nature is such that the treatment we meet out to others are meted out to us by them.  
 E. S. P. অমানী মানদোমানী ।  
 E. E. P. Treat as you want to be treated by others. Respect others and you will be respected.
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- P. A. মাহাতার আমোল ।  
 T. H. মান্ধাতার্ আমোল্ ।  
 T. E. Māndhātār āmól.  
 L. P. T. Mandhātā's reign.  
 E. & N. Pre-historic days. *Mandhata* is a mythological king of the Hindus and of long forgotten age. The proverb refers to ages long gone by.  
 E. E. P. (i) The days of yore. (ii) Before Adam and Eve.
- 
- P. A. মানিলে ধান, নামানিলে পতান ।  
 T. H. মানিউ ছাব্, নামানিউ পতাব্ ।  
 T. E. Mānile dhān, nāmānile patān.
- L. E. T. You may call it paddy or husk as you please.  
 E. & N. One may or may not accept a thing. One is free to choose his way.  
 E. E. P. Take everything for what it is worth.
- 
- P. A. মানুহে পাণ্ডে, জেখনে ভাঙে ।  
 T. H. মানুই পাঙে, ইখনে ভাঙে ।  
 T. E. Mānuhe pāṅge, jekhene bhāṅge.  
 L. E. T. Man contemplate, God undo it.  
 E. & N. Man's wishes are not always fulfilled.  
 P. A. P. মনে বিচারে বলা ইব,  
 বিধাতাই নিশিধে বুজি থাব ।  
 F. S. P. মানব্ ফজতি সম্ভব্ ।  
 E. E. P. Man proposes, God disposes.
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- P. A. মানুহ মবে কৈ, ছবাই মবে বৈ ।  
 T. H. মানুই মরে কৈ, ছবাই মরে বৈ ।  
 T. E. Mānuh mare kai, charāi mare bai.  
 E. & N. A bird invites its own death by being static. It is liable to be shot dead easily. Similarly a man invites danger for not having control over his tongue.
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- P. A. মানুহে এতি মনটো,  
 ধানে এতি কণটো ।  
 T. H. মানুই প্রতি মনটো, ধানে প্রতি কণটো ।  
 T. E. Mānuhe prati mantô, dhāne prati kantô.

L. E. T. Each man has a mind of his own and each paddy has a germ of its own.

E. & N. Different people have different minds, *i.e.*, people differ in thought and opinion.

E. S. P. ১। বিভিন্নমস্তিষ্কি মানবঃ।

২। বিপ্লে বিপ্লে মস্তিষ্কিমাঃ।

E. E. P. Many men, many minds.

P. A. মানুষে পইছা কবে,  
পইছাই মানুষ কবে।

T. H. মানুষে বহুতা কৰে,  
বহুতাই মানুষ কৰে।

T. E. Manuhe paichā kare,  
Paichāi mānuh kare.

L. E. T. Man makes money and money makes man.

E. & N. If one works hard money must come to him; again, if a man has money it brings him position in the society.

E. S. P. সন্মাহুপি নবঃ পুণ্যঃ বস্মালি বিযুক্ত  
জনম্।  
অনেন বভবান্ জীকাঃ।

E. E. P. Man makes money and money makes man.

P. A. মামাথের গাই দোবে,  
মোব নাম দুধকোর ব।

T. H. মামাথের্ গাহ্ দোবে, মোব্ নাম  
দুধকোর্।

T. E. Māmāther gāi dōwe,  
mōr nām Dūdhkōrwar.

L. E. T. Cows are milked at my

maternal uncle's house and my name is Dūdhkōrwar.

E. & N. One's prosperity does not depend upon the wealth of of his maternal uncle. Trying to prove one's affluence by reference to his maternal uncle's prosperity only proves his poverty.

P. A. P. ওঁত বা তাই-শহব ওবা।

E. S. P. পুস্তকলো অ বা বিখ্য পরহস গরং জনম্।  
কার্যকাতে ন সা বিখ্য কার্যকাতে  
ন চহবম্॥

E. E. P. (i) I have had is a poor man.  
(ii) Mules boast much that their ancestors were horses.

P. A. মাণীচৰ গণ্ডাব, ভূটিলে ভাণ্ডাব।

T. H. মাণীচৰ গণ্ডাব্, ভূটিলে মাণ্ডাব্।

T. E. Mārilē gandār, lutilē bhāṇḍār.

L. E. T. Either kill a rhinoceros or ransack a big store.

E. & N. As it is very difficult to ransack a properly guarded big store, so it is equally difficult to kill a rhinoceros with its immense strength and extra thick skin. It means, that make your ideals lofty and achieve big things.

E. E. P. Either Caesar or nothing.

P. A. মাণীচৰ মায়।

T. H. মাণীচৰ্ মাযা।

T. E. Mārichar māyā.

L. E. T. The magic of Maricha.

E. & N. *Maricha* was the master magician of *Ravana* and could take any shape he liked at will, to mislead others. The proverb refers to those who try to mislead others by unfair ways.

E. S. P. মাৰীচাৰ্—

P. A. মালীৰ ফুলে দেউৰী সুৰা।

T. H. মালীৰ্ ফুলে দেউৰী সুৰা।

T. E. *Mālir phule deuri suwā.*

L. E. T. The '*Deuri*' (temple attendant) takes credit with the flowers of the '*Mali*' (gardener).

E. & N. Flowers offered to the deity are brought by the gardener but the temple-attendant takes the credit from the priest for good supplies. Likewise, there are people who are fond of taking credit for work done by others.

E. S. P. মহলৌপি লব্ধ লব্ধা ক্লাৰ্ণা নীলৌপি গচ্ছতি।

E. E. P. It is easy to improve on what is already invented. It is easy to be generous with what is another's.

P. A. মাহীৰ আগত মামাৰ গল্প।

T. H. মাহীৰ্ আগত্ মামাৰ্ গল্প।

T. E. *Māhir āgat māmār galpa.*

L. E. T. Talking about maternal uncle to mother's sister.

E. & N. This goes to show that one manages to forget what he is talking about, when he tries

to pose as wise. By such acts one is sure to speak irrelevant things and prove his foolishness.

L. E. T. Wise for others, fools for themselves.

P. A. মিছা কথাৰ ঠেং চুটি।

T. H. মিছা কথার্ ঠেং চুটি।

T. E. *Michā kathār theng chuti.*

L. E. T. *Lie's legs are short.*

E. & N. If a man is short-legged or lame he will take a long time to walk a short distance. Likewise, speaking lies would not carry one for long.

E. E. P. Murders will out. Truth will come out in the long run. Lies have short legs.

P. A. মিছা কথা সি চা পানী,  
এৰি দিয়া এই জানি।

T. H. মিছা কথা সিচা পানী,  
এৰি দিয়া এহ্ জানি।

T. E. *Michā kathā siñchā pāni,  
eri diā oi jāni.*

L. E. T. Do not depend on lies and sprinkled water.

E. & N. Leave aside lies and sprinkled water; these can serve no purpose.

E. E. P. Lies are not lasting.

P. A. মিঠা পুখুৰীত বিহ দিয়া।

T. H. মিঠা পুখুৰীত্ বিহ্ দিয়া।

T. E. *Mithā pukhurit bih diā.*

- L. E. T. Putting venom in sweet ponds.  
E. & N. Mischief mongering. To mar one's enjoyment. Disturbing one's peace. Spoiling one's food and drink.

P. A. P. পক্ষা ধানত বই দিয়া।

- E. E. P. In the midst of our enjoyments there is always some wrong to torture us.

P. A. মিতিবদ মাতিবা আগত,  
হাতীৰ খুছিবা কাণত।

T. H. মিতিদর্ মাতিবা আগত,  
হাতীর্ খুচিয়া কাণত।

T. E. Mitirar mātibā āgot,  
hātir khuchibā kānat.

- E. E. P. Speak the truth to your friends and relations. Poke the elephant in the ear.

F & N. Friends and relations have a soft corner for you in their hearts to render timely help, so they want you to be plain to them. The elephant's weak point is his ears, so he will obey when you poke there.

E. S. P. মিত্রমাত্ৰসহায়ক যথা স্পুর্চ ই মক্ষ্যঃ।

মদুর্ণা বিপরীতায় কস্যচ্যো বিমহস্তথা ॥

- E. E. P. They love us truly, who correct us freely.

P. A. মুক্তাব সলসি শুক্স।

T. H. মুক্তার সলসি শুক্স।

T. E. Mukṭār salani śuktā.

- L. E. T. Accepting an oyster instead of a pearl.

F. & N. Do not be content with the mother-of-pearl but look for the pearl itself. Try to possess the real good things or real good qualities and do not be deceived by the outward glamour.

P. A. P. বাঞ্ছবে কি জায়ে মাঝিফলব যোগ।

E. S. P. ন বেতি খো যল্য গুলগ্রকর্ষ লং সৎ সবা  
নিন্দতি মাত্ৰ খিল্ল।

যথা ক্রীড়তি ককিছুন্ন জাতী মুক্তা

পরিত্যজ্য বিমর্শি গুলগ্রাহ ॥

F. E. P. Catch not at the shadow and lose the substance.

P. A. মুখত শুদক দিওঁতা নাই।

T. H. মুখত জোদক দিওঁতা নাই।

T. E. Mukhat ṣḍak diōṇṭā nai.

L. E. T. He has none to put a little water in his mouth.

E. & N. A dying man is surrounded by his relatives who wet the choked throat and the dry mouth with sweet water to relieve him of his agony. It refers to one who has none to take care of him.

P. A. P. মবিলেও কানোতা নাই,

হবালেও বিচানোতা নাই।

E. E. P. He has none to mourn after him.

P. A. মুখত মধুব বাণী, হৃদয়ত কুবখনি।

T. H. মুখত মধুর বাণী, হৃদয়ত কুবখনি।

T. E. Mukhat madhur bānī,  
hridayat kshur khani.

L. E. T. Sweet words in the mouth and a razor in the heart.

E. & N. His words may be sweet, but he has got a bad design.

E. S. P. মধু মিষ্টব মিষ্টায়ে দ্বয়েনু হকাহতম্ ।

E. E. P. With an Angel's face but with devil's purpose. Under fair words have a care of fraud.

P. A. শুধব লাজে কি কবে ?  
পেটের ভোকে কি কবে ।

T. H. মুখ লাজে কি করে ।  
পেট মোকে কি করে ।

T. E. Mukhar laje ki kare ?  
Petar bhôko ji kare.

L. E. T. Compared to hunger what bashfulness does ?

E. & N. One leaves aside all considerations when one is hungry.

P. A. P. টোপনি কি জ্ঞান দবী বাকবা,  
ভোকে কি জানে পড়া কববা ?

E. S. P. ভুত্বজিত: কি ন করোতি পাবম্ ?

E. E. P. A hungry man is ready for anything.

P. A. শুধত ফুল-চন্দন পবক ।

T. H. মুখত ফুল-বল্লব পবক ।

T. E. Mukhat phul-chandan parak.

L. E. T. May flowers and sandalwood paste be thrown at the face.

E. & N. We offer flower and sandalwood paste to the deity and to those whom we adore. It is an expression to wish one good luck.

E. E. P. Wish you happiness and prosperity.

P. A. শুধব মাখি খেদিব নাজানা ।

T. H. মুখ মাখি খেদিব নাজানা ।

T. E. Mukharmākhi khedibonājānā.

L. E. T. He can not send away the flies from his mouth.

E. & N. A worthless fellow.

P. A. P. আজাব মাছ ধবিব নজানা ।

H. E. P. Can't say boo to a goose.

P. A. শুধত পিঠা ভবোরা কথ ।

T. H. মুখত পিঠা ভবোরা কথ ।

T. E. Mukhat pithā bharōwā kathā.

L. E. T. Speaking with a cake in the mouth.

E. & N. It refers to words which are not clear or expressive. Speaking with suppression of facts. It is not plain speaking.

E. E. P. Never grumble nor mumble.

P. A. মুখ মেলোঁতেই গর্ভ দেখি ।

T. H. মুখ মেলেতিই গর্ভ দেখি ।

T. E. Mukh melontei garbha dekhi.

L. E. T. The womb is to be seen as soon as the mouth is open.

E. & N. It means that one's intentions can be read by looking at one's face.

E. S. P. বাব্বা হৃদযর্থনম্ ।

E. E. P. Face is the index of mind.

P. A. শুধত পানী নোহোরা হল ।

T. H. মুখত পানী নোহোরা হল ।

- T. E. Mukbat pāni nōhōwā hal.  
 L. E. T. His mouth has become waterless.  
 E. & N. One's tongue becomes dry when in serious illness. It has become proverbial to represent a very difficult situation.  
 E. E. P. (i) He is at a loss. (ii) He is in a tight corner.

- P. A. মুখব চুলিব সমান পৰমাযু ।  
 T. H. মুখ্ ভুলিৎ সমাৎ পরমাযু ।  
 T. E. Murar chulir samān paramāyu.  
 L. E. T. The years of his life are as many as the hair on his head.  
 E. & N. The proverb refers to long life.  
 E. E. P. A long lease of life.

- P. A. মুখ্ পুত্রভট্টক নির্বংশ হোৱা ভাল ।  
 T. H. মুখ্ পুত্রন্ কৈ নির্বংশ হোৱা মাজ্ ।  
 T. E. Murkha putratkai nirbangsa hōwā bhāl.  
 L. E. T. It is better to be without than to have a fool of a son.  
 E. & N. One may feel unhappy without a son, but if his children become fools he feels miserable.  
 E. S. P. অজাত মৃতদুৰ্লভ্যোঃ মৃতাজাতী  
 ভূতীয়বৎ ।  
 বদন্তী স্বৰূপদুঃখায় দাঘজীৰ্ণজঘো  
 বহেৎ ॥  
 E. E. P. Better unborn than unlearned.

- P. A. মুখব উপবেদি তিনিচোল  
 পাণী গল ।  
 T. H. মুখ্ উপবেদি তিনিচোল্ দাবী মজ্ ।  
 T. E. Murar ôparedi tinichôl pāni gal.  
 L. E. T. Three handfulls of water has passed over his head.  
 E. & N. A drowning man has much water flown over his head. It refers to one who has a narrow escape, either from difficulties or from utter ruin.  
 E. E. P. In the evening one may praise the day.

- P. A. মুখ নহওঁতে মুখব বিষ ।  
 T. H. মুখ্ নহমোঁতি মুখ্ বিখ্ ।  
 T. E. Mur nahaônte murar bish.  
 L. E. T. To treat the headache of one who has got no head.  
 E. & N. You can not look into the effect that has no cause.  
 E. E. P. A beggar can never be bankrupt. He that has no head needs no hat. You can't strip a naked man of his garment. There is no desire for what is unknown.

- P. A. মুখাড নাঙল লাগিল ।  
 T. H. মুখাড্ নাঙল্ লাগিল্ ।  
 T. E. Murāt nāngal lāgil.  
 L. E. T. The ploughshare is stuck in the trunk of a tree.  
 E. & N. Ploughing operation comes to a stop when the ploughshare



is caught in the stump of a tree. It means additional and hard labour to remove the obstacle. The proverb refers to difficult jobs.

E. E. P. A hard nut to crack.

P. A. মূৰ খুৰাওঁতে লৰা মৰিল,  
বেজৰ গাঁত হৈ জগৰ লাগিল।

T. H. মূৰ্ মূৰাওঁতে লৰা মৰিল,  
বেজৰ্ গাথ ই জগৰ্ জাগিল্।

T. E. Mur khurāōnte larā maril,  
bejar gāt hae jagar lāgil.

L. E. T. The child dies while being  
shaved in the head and you  
lay the blame on the barber.

E. & N. You can not blame the barber  
if a child dies while shaving  
his head, if the death occurred  
from previous illness or by  
other reasons.

E. E. P. Throwing the blame on other's  
shoulders.

P. A. মূৰ লুকাবৰ ঠাই নোহোৱা।

T. H. মূৰ্ লুকাবৰ্ ঠাহ্ নোহোৱা।

T. E. Mur lukābar thāi nōhōwa.

L. E. T. Having no place to hide one's  
head.

F. & N. One who has no place to put  
in his head. One having no  
place of his own.

E. S. P. দান্ন ন্ বসন্ দ্ থ্ ঘাৰীদান্ন।

E. E. P. Without a hearth and a home.

P. A. মূৰে ভৰি কাড়া।

T. H. মূৰে মৰি কাড়া।

T. E. Mure bhari kābrā.

L. E. T. Walking on the head.

E. & N. Untoward behaviour due to  
pride. To be rude or rash.

P. A. P. চৈতে হাটৈ ভপিত্তাৰ।

E. E. P. Following the beaten tract.

P. A. মূৰ্খ বৈজ্ঞ যম সম।

T. H. মূৰ্খা বৈজ্ঞ থম সম।

T. E. Murkha baidya jama sama.

L. E. T. A foolish Doctor is equal to  
Jama ( the god of death ).

Γ & N A doctor for his ignorance  
brings death instead of cure.

T. H. মূৰ্খাৰৈজ্ঞো থমসমঃ।

E. L. P. Little learning is dangerous.

P. A. মুখেন মাৰিতং জগৎ।

T. H. মুখেন মাৰিতং জগৎ।

T. E. Mukhena maritang jagat.

L. E. T. He wins the world with his  
mouth.

E. & N. It refers to one who talks big  
but does little.

P. A. P. কবিত্ নোহাৰাব বব কথা,  
খাব নোহাৰাব বব হাঠা।

E. S. P. মুখেন মাৰ্জিতং জগৎ।

E. E. P. (i) Masier said than done.  
(ii) Big talkers less doers.

P. A. মেকুৰী মৰে মূৰৰ বিষত,  
ইন্ধুৰে বোলে মোকে চোপে।

- T. H. মেজুরী মরে মূৰ্ছা বিপদ,  
দুন্দুরে ঘোড়ে লোকে ঘোরে।
- T. E. Mekuri mare murar bishat,  
indure bôle mōke chōpe.
- L. E. T. The cat is dying of a headache  
and the mouse thinks that it  
is waiting for him.
- E. & N. The mouse feels guilty for his  
presence in a house, so when  
it sees even an ailing cat it  
becomes suspicious that the  
cat is lying there only to catch  
him. Thus he who is guilty  
is always suspicious.
- E. E. P. A guilty mind is always sus-  
picious.

P. A. যেখ চাই গাজনি, হিঁলে চাই  
খাজনি।

- T. H. মেঘ চাহ গাজনি, হিঁকে চাহ খাজনি।
- T. E. Megh chāi gājani, helai chāi  
khājani.

L. E. T. The sound is produced accord-  
ing to the density of the cloud  
and you can load muzzle  
according to the size of the  
gun.

E. & N. You can not expect things  
beyond one's capacity.

P. A. P. নব চাই দান।

E. S. P. ফলে পরিচীকত।

P. A. যেখ মুক্ত আকাশ।

T. H. মেঘ মুক্ত আকাশ।

T. E. Megh mukta ākash.

L. E. T. A sky free of clouds.

E. & N. We feel gloomy when the sky  
is cloudy and feel joyous when  
the sky becomes free from  
clouds. It refers to pleasures  
after pain.

E. E. P. Sweet is pleasure after pain.

P. A. মেধী মাটিত বহিলে আনে গাত  
খান্নিব হে জানিব।

T. H. মেধী মাটিত বহিলে আনে গাত খান্নিব  
হে জানিব।

T. E. Medhi mātīt bahile āne gāt  
Khāndiba hae lāgil.

L. E. T. When the Medhi sits on the  
ground others shall have to  
dig a hole.

(Medhi—a minor pontiff of a  
Vaishnavite religious institu-  
tion called Satra in Assam).

E. & N. If the respectable persons sit  
on bare ground the common  
man has got to dig out for a  
lower level to sit upon. The  
meaning is clear from the  
English proverb.

E. E. P. When the hungry curate  
licks the knife, there is not  
much for the clerk

P. A. মেঘব গোক।

T. H. মেঘব গোক।

T. E. Merar pāk.

L. E. T. A knot of the 'mer'.

E. & N. Paddy is thrashed by three or  
more bullocks tied together  
by the neck and make them  
tread round, over the spread

bushels on the ground. The central cattle round which the others go is called 'Mer'. Being at the same spot the Mer sometimes get knotty legs as it moves round. This knot becomes almost a puzzle and takes some time to undo it. Thus it refers to a puzzle

F. E. P. (i) A puzzle. (ii) A knotty thing.

P. A. মেকগিৰি পৰ্বতৰ আগে কি  
উঁচিলা,  
অচণ্ড বতাহৰ আগে কি শিমলু  
তুলা ?

G. H. মেকগিৰি পৰ্বতৰ আগে কি উঁচিলা ;  
অচণ্ড বতাহৰ আগে কি শিমলু তুলা ?

G. E. Merugiri parbatar age ki  
weechilā ?  
I'rachanda batāhar age ki  
simalu tulā ?

L. E. T. What is a heap of earth raised by white ants before the peak of a mountain ; and what is silk-cotton before the storm ?

E. & N. Meru is the highest mythological hill and a mole-hill stands nowhere before Meru. So the proverb refers to insignificant people going to challenge a mighty one.

P. A. P. বাঘৰ আগত কি হাগৰ দেহাদেহি ?

E. S. P. বিদ্বান্ ভুজীশো ন কৰোতি গৰ্ব্বম্ ।  
অকৰণি মৃদালন্তু গুণৈৰ্জিহ্বীনাঃ ॥

E. E. P. (i) He is no match. (ii) Fools rush in where angels fear to tread.

P. A. মেক গিৰি বঁহা দিলে ।

T. H. মেহ গিৰি বঁহা দিছে ।

T. E. Meru giri khaṇhā dile.

L. E. T. Slides like the peak of mount Meru.

E. & N. Meru is supposed by the Hindus to be the tallest mountain on earth. When one has a downfall from his lofty position it is compared as the sliding of a peak of mount Meru.

E. E. P. A fall from the olympic precipice.

P. A. মেলত বহি নামাতে উচিত,  
পাপে চূৰে কিঞ্চিৎ কিঞ্চিৎ ।

T. H. মেলে বহি নামাতে উচিত,  
পাপে চূৰে কিঞ্চিৎ কিঞ্চিৎ ।

T. E. Melat bahi nāmāte uchit,  
pāpe chuwe kinchit kinchit.

L. E. T. He is guilty who sits in a Mel but does not speak just words.

E. & N. Mel is a gathering of village people in Assam who enquire into petty offences and meet out justice. So, the men who sit as judges are guilty if they do not uphold justice but keep silent. The proverb refers to one who does not speak just words but keeps silent to please both the parties.

E. S. P. সমাধা ন প্রবেষ্টব্য, অকৰণ্য বা  
যথোচিতম্ ।  
অমুখন্ বিমুখন্ ব্যাপি নরো মৰতি  
কিৰিষকী ॥

- E. E. P. He that buyeth magistracy must sell justice.
- P. A. মোশিয়া চবায়ৈ পৰ্বত লয় তুলি,  
চৌল খেন কশি পাৰে চুড়াব  
বাহুলী।
- P. A. মোষায়্যে কাঠ কাটে, মামীয়ে  
পানীহেন দেখে।
- T. H. মোমায়ৈ কাঠ কাটে, মামীয়ে পানীহৈ  
দেখে।
- T. E. Mōmaie kāth kāte, māmie  
pānihen dekhe.
- L. E. T. Uncle hews wood, aunt con-  
siders it easy as water.
- E. & N. Women are weaker than men.  
Ordinarily they do not hew  
wood. Not knowing what  
strength the work demands,  
they consider it to be as plain  
as water.
- E. S. P. জঘনে জন প্রাপ্তং মূলমন্মথ্যতে জনম্।
- T. E. মো দেখিলে মাখি পৰে।
- T. H. মৌ দেখিলে মাখি পরে।
- T. E. Mau dekhile mākhi pare.
- L. E. T. Flies sit when they see honey.
- E. & N. If one has got sweet things he  
attracts people to his sides.  
Well-to-do people attract their  
fellowmen round themselves  
in expectation of getting  
timely help.
- P. A. P. বগা ভাত হলে কাউবীর আকান নাই।
- T. H. খয়েন্ বজমাত্ ভোকাঃ।
- E. E. P. Daub yourself with honey  
and you will have plenty of  
flies. (ii) Friends are plenty  
when the purse is full.
- T. H. মৌখিয়া খবায়ৈ পৰ্বত লয় তুলি,  
চৌল খেন কশি পাৰে চুড়াব  
বাহুলী।
- T. E. Maupiyācharāye parbatlaituli,  
dhōl jen kani pāre chungār  
bāduli.
- L. E. T. The honeysucker bird lifts a  
mountain, the bats lay drum-  
like eggs.
- E. & N. Not to speak of drum-like,  
bats do not lay eggs at all.  
Nor honeysucker, a tiny bird  
can lift a mountain. These  
are impossibilities. Men of  
small means desire big things.
- P. A. P. টিপটিপলী চবাই টিপা মাখিলে যবে,  
আকানলৈ উৰে। উৰে। কৰে।
- E. S. P. অলবন্তি মুদাস্তু গুণেজিহীনাঃ।
- E. E. P. Exaggeration is a blood rela-  
tion of falsehood. Exaggera-  
tion is painting a snake and  
adding legs to it.
- P. A. মো সাণা মাত।
- T. H. মৌ সানা মাত।
- T. E. Mau sānā māt.
- L. E. T. Honeyed words.
- E. & N. It refers to sweet words.
- E. E. P. (i) Sweet words.  
(ii) A honeyed tongue.

- P. A. বক্ত দেখে নিত নিত,  
চকু কবে পিত পিত ;  
মাহে পথে ( পক্ষে ) বাবি,  
বব পীবা খল পাবি ।
- T. H. বব দৈলে নিব্ নিব্, বক্ত কই বিব্ বিব্ ;  
মাহে কবে ( পক্ষে ) বাবি,  
বব পীবা কল্ বাবি ।
- T. E. Jata dekhe nit nit,  
chaku kare pit pit.  
māhe pakhe ( Pākshe ) jābi,  
bar pirākhan pābi.
- L. E. T. His eyes are sore, if you are  
seen daily. Visit him once  
or twice a month and you get  
big seat.
- E. & N. There is no charm when rela-  
tives are seen oft and on.  
Occasional visitors are always  
welcome.
- T. H. সবসামান্যবাদ্যদ্বয়ে মনস্কি ।
- E. E. F. Slow fire makes sweet malt.
- P. A. বক্ত দেখে গাজি কল  
( মাহ চাউল ),  
ভত উঠে মাষব বল ।
- T. H. বব দৈলে গাজি কল্, ( মাহ খাতক্ )  
বব ভটে দাম্ বক্ত ।
- T. E. Jata dekhe gājikal ( mahhau )  
tata uthe nāmar bal.
- L. E. T. More you see bananas and  
pulse, more you become enthu-  
siastic in the prayer.  
A form of worship with the  
Hindus is *Nam-kirtan*. Bana-  
nas and other fruits along  
with sprouted grams etc. are

offered in it and distributed  
after the *Nam-kirtan*. Atten-  
dant devotees naturally become  
more enthusiast if the quantity  
of the offerings are great.

- P. A. P. চৌপোলা দেখিলে টুপুগি মাচে ।
- E. S. P. কল্যাসি বিলস বব: কুড়ীক:  
সে বক্তিত: সন্তবাহ্ গুলম্,  
সব্ বক্সা স ব বর্জগীব সন্তে গুজা:  
কালদনামবলি ।
- E. E. P. (i) A drop of honey attracts  
more flies than a hog's head.  
(ii) Money makes the mare  
to go.

- P. A. বক্ত গজ্জ, ভক্ত নববর্ষে ।
- T. H. বক্ত গজ্জ, বক্ত নববর্ষে ।
- T. E. Jata garje tata nabarshe.
- L. E. T. If there is much sound, there  
is little rain.
- E. & N. Fussy people do not achieve  
much.
- E. S. P. বদ্ধান্নে কল্ কলিবা ।
- E. E. P. (i) Much ado about nothing.  
(ii) Much bruit, little fruit.

- P. A. বক্ত দোষ নন্দ দোষ ।
- T. H. বক্ত দোষ নন্দ দোষ ।
- T. E. Jata dōsh Nanda Ghōsh,
- L. E. T. All the discredit goes to  
Nanda Ghose.
- E. & N. A scapegoat.
- E. E. P. Adam must have an Eve, to  
blame for what he has done.

- P. A. ସତ କବିନେଁ, ହାହିତ ଭୁଞ୍ଜାଲେଁ,  
ଜଞ୍ଜନକ ଜୀବାରବ ଓଷଧ ନାମାଲେ ।।
- T. H. ସତ କବିକର୍ତ୍ତ, ଜାହ୍ ସୁଜାକର୍ତ୍ତ,  
ଜଞ୍ଜନକ୍ ଜୀବାଦ୍ ଜୌବ୍ ନାମାକର୍ତ୍ତ ।
- T. E. Jata karilôn, chait bhunjâlôn,  
Lakshmanak jiābar oushadh  
nāpālôn.

L. E. T. All that I did have been  
reduced to ashes. I could not  
find the drug to bring  
Lakshman a back to life.

E. & N. It refers to the despairing  
words of Sri Rāmachandra,  
when all his efforts apparently  
went in vain to make  
Lakshman a alive.

P. A. P. ନୋମୁଟି ନଲେ ହାହିତ ହି ।

E. S. P. ଶକ୍ତୋ ଦେବମିଦମ୍ନାନାମାନ୍ତେଽର୍ଥ୍ୟଃ ପଦାଧତେ ।

E. E. P. (i) Left no stone unturned,  
but in vain. (ii) Diligence  
is of no use where luck is  
wanting. ୯

P. A. ସଦ୍ଦି ହସ୍ତ ମୁନି ଜନ,  
ଡେଉଁ ମୋଦେ ତିନି ଜନ ।

T. H. ସଦ୍ଦି ହସ୍ତ ମୁନି ଜନ୍,  
ତେନୋ ଶୋଦେ ତିନି ଜନ୍ ।

T. E. Jadi hai muni jan,  
teôn sôdhe tini jan.

L. E. T. Even the sage would consult  
three persons.

E. & N. Before taking any action one  
should consult wise opinion.  
In that case no one can laugh  
at you even though you may  
commit errors.

P. A. P. ସଦ୍ଦି ପୁରି କବେ କାଜ,  
ହାବେ ଜିକେ ନାହି ନାଜ ।

E. E. P. (i) Valour is worth little  
without discretion. (ii) Do  
as others do, and few will  
laugh at you.

P. A. ସଦ୍ଦି ବସନ୍ତେ ଆସୋନେ,  
ବାଜା ସାନ୍ନ ମାଗନେ ।  
ସଦ୍ଦି ବସନ୍ତେ ମାସର ଶେଷ,  
ସକ୍ତ ବାଜାର ପୁଣ୍ୟ ଦେଶ ।

T. H. ସଦ୍ଦି ବସନ୍ତେ ଜାନ୍ତୋନେ,  
ବାଜା ସାନ୍ନ ମାଗନେ ।  
ସଦ୍ଦି ବସନ୍ତେ ମାସର୍ ଶେଷ,  
ସକ୍ତ ବାଜାର୍ ପୁଣ୍ୟ ଦେଶ ।

T. E. Jadi barashe Āghônē  
Rājā jāi magane,  
Jadi barashe Māghar śesh  
dhanya rājār punya deś.

L. E. T. The king goes to beg if it  
rains in Aghon (November-  
December). If it rains in  
Māgh (February-March) it  
is the virtuous country of a  
worthy king.

E. & N. If it rains in Aghon the ripe  
paddy in the fields are des-  
troyed and the king suffers at  
the loss of his people. Rain in  
the month of Māgh softens the  
hard soil and render it easy to  
be ploughed. The king or the  
state is sure to be benefitted  
when the cultivators can raise  
a good crop and become pros-  
perous.

- P. A. যদি জাগিব জাটগে খণ,  
বেদি বড়া গক কিম্ব ।
- T. H. যদি জাগিব জাগে জন্,  
সেদি বড়া গক কিম্ব ।
- T. E. Jādi jāgiba jāge rin,  
khedi Barā garu kin
- L. E. T. If he is in debt, even a Bara  
will have to purchase bullocks.
- E. & N. Barā is a government officer  
over pikes ( rayots ) and does  
no manual labour. If in debt  
he shall have to work hard in  
the fields.
- E. E. P. Debt is the worst kind of  
poverty.

- P. A. যমপুরী নিদানর ঠাই,  
ইস্রাভ দিলে তাত পাশ ।
- T. H. যমপুরী নিদানর ঠাই,  
ইয়াব্ দিলে তাত পাশ ।
- T. E. Jampuri nidānar thāi,  
eyāt dile tat pāi.
- L. E. T. If you give here, you will get  
it at the harbour of Jampuri  
( Heaven ).
- E. & N. One who gives alms to the  
needy in this world, God will  
meet his wants in the other  
world.
- E. S. P. সজ্জিসিত বর ত্যাগে দিযায়ে  
নিযতি সতী ।
- E. E. P. He who gives to the poor,  
lends to God.

- P. A. যম, জোঁরাই, জাগিল,  
ই তিন মহল্ আশোন ।

- T. H. যম, জোঁরাই, জাগিল ;  
ই তিন মহল্ আশোন ।
- T. E. Jam, jōnwāi, bhāgin ;  
e tin nahay āpon.
- L. E. T. Jama ( the god of death ), son-  
in-law and nephew ( sister's  
son ) are never your own.
- E. & N. Jama the God of death never  
considers your comforts or dis-  
comforts to take away near  
and dear ones from you. A  
son-in-law and a sister's son  
too will primarily look to their  
interest and not yours, how-  
ever much you may try to  
help them. Thus these three  
can never be your own.

- E. S. P. দাযাদা: সত্বদায়ক: ।
- P. A. ব'ভে উৎপত্তি, তভে জন্ম ।
- T. H. ব'ভে উৎপত্তি, তভে জন্ম ।
- T. E. Jate utpatti, tate lay.
- I. F. T. Death will carry you there  
where you came from.
- E. & N. Birth and death are co-exis-  
tent in the universal matter.  
There is another meaning of  
this proverb—a man perishes  
in his profession.
- E. E. P. (i) Birth and death are the  
two sides of the same coin.  
(ii) The soldier will die in  
the field and the sailor in the  
sea ( Russian ).

- P. A. ব'ভে থাকিবা সর্বভি কাল,  
তাব কি ভাল বেডাল ?

T H বনে থাকিয়া সর্বস্বি কাঙ্ক্ষ,  
জা' কি জা' বেদাঙ্ক?  
T E Jate thakibā sarbatī kāl,  
tur ki tal betāl?

L E T It is useless to call good or bad  
the place where you reside all  
the time

I & N It's no use decrying your own  
place, where circumstances  
have compelled you to live in  
It is ingratitude to decry one's  
benefactors

P A P বাব ববত পাত পাখিবা,  
তাক নোবোলা তদা,  
বাব তবিত সেহা কবিবা,  
তাক নোবোলা গোহা।

E S P প্রমুখ নির্দিষ্টাবস্থায় নীতিনির্ণয়সময়ে।

E E P (i) Never speak ill of those,  
whose bread you eat (ii) It's  
folly to live in Rome and  
strive with the people

P A বাঁতে যায় যুগী, ত'তে কুবা কুবি।  
T H. যনে বা' যুগী, যনে কুবা কুবি।

T E Jate jā jugē, tata kuba kubī

L F T There are blows wherever the  
jugē goes

C & N The silk rearer need leaves of  
mulberry to feed the silk-  
worms He is disliked and  
sent away by people from  
whose plants he attempts to  
collect the required leaves

P A P অভাগা য'ল যায়,  
হলে বিদে ববলে খায়।

E S P তিরস্কার্য্য ভদ্রতী মনসি।

E E P Unfortunate a victim of cir-  
cumstances.

P A বাঁতে বাঘব ভয় ত'তেই বাতি হয়।

T H যনে বাঘ' ম' জনে রাতি হয়।

T E Jote baghar bhay tatei  
rati hay.

L E T The night falls where there  
is fear of tigers

E & N The presence of danger beset  
us at the time, when it is  
most feared

E S P ভয়ভূতী প্রমত্তমায়।

E E P Danger often comes, where  
danger is feared

P A বাঁতে বাতি ত'তে কাতি।

T H যনে রাতি যনে কাতি।

T F Jote rati tote kati.

L E T Where the night falls there  
you seek a bed

E & N Make the best use of your  
present circumstances.

E S P সৌজন্য বস্তু ক্রমাবি, যখন হই মনসি।  
মরণে গৌরীদীর্ঘ, অথবা কি মনসি ॥

E E P Live in the living present

P A যমে নিলেও নিয়া, জে দ্বাই  
নিলেও নিয়া।

T H যমে নিলেও নিয়া, জোঁদা  
নিলেও নিয়া।

T E Jame nileo niā, Jōndā  
nileo niā.



L E T It is all the same whether  
(she) is taken away by a  
son-in law or by *Jama*

E & N After marriage a girl gets  
away from her parents and  
they seldom see her So they  
say out of sorrow of seperation  
that it is all the same whether  
she is taken away by *Jama*,  
the God of death or by the  
son in law

E S P জামাতা বৃদ্ধসী পদ্যঃ ।

E E P A ship wreck (disaster) that is  
common is a consolation to  
all

P A বাঁক বাঁধা গিয়ে বাঁধে ।

T H বাঁক্ রাক্ষা সিয়ে রাখে ।

T E Jik rākha sie rakhe

L F T He whom you keep, keeps you

E & N One is maintained by his  
honest profession

Γ Γ P Keep thy shop and thy shop  
will keep thee

P A বান্ধে বোলা আপোন,  
গিয়ে ভাবাব ছপোন ।

T H বান্ধে বোলা আপোন, সিয়ে মরাব ভবোন ।

T Γ Jake bōla apōn,  
siye bharaba chapōn

E E P He will take away six pōn  
(eighty make a pōn) whom  
you call your own.

E & N Rely on your own people and  
they will cheat you

P A P বেবাই শহ খায় ।

E E P Who will guard the guards  
themselves ,

P A বাঁচা লোণব দাম নাহি ।

T H জাখা সোণব্ দাম নাহ ।

Γ E Jachā sōnar dam nāi

L E T Gold if offerred is not valued

F & N No good thing would fetch  
its proper price if you offer it  
to others

E S P বাখ্যা মোখা বরমখিণ্ডে নাখমে

করম কামাঃ ।

E F P Gratis advice is seldom  
regarded.

P A বাঁক ঘবত পাত পাঁবিবা,

তাক নোবোলা শুনা,  
বাঁক পাঁকত সেয়া করা,

তাক নোবোলা গোঁধা ।

T H বাঁক্ ঘবত্ বাঁক্ ঘাৰিবা,

তাক নোবোলা গুঁধা,

বাঁক্ ঘাৰত্ সেবা করা,

তাক নোবোলা গোঁধা ।

T E Jar gl'arat pit pitibi  
tak nobol: shuda,  
Ju pirwat sewa kara, tak  
nobol: gōdh:

I E T Do not call the house empty  
where you get your meals  
Do not call him affected with  
elephantiasis at whose feet  
you bow

E & N Do not disrespect them whom  
you depend upon

P. A. P. বটে থাকিবা সর্গভিত্তিকাল,  
তাব কি ভাল বেভাল।

E. S. P. প্রস্তুত নির্মিতব্যাদয় ন্যস্তির্নৈর্মিতব্যতে।

E. E. P. (i) Never speak ill of those  
whose bread you eat. (ii) It  
is folly to live in Rome and  
strive with the Pope

E. & N. One can not flourish in any  
business if his own people  
would not take care of it.

E. S. P. ফলং কলক লুপ্তল বজ্রবস্ত্র প্রসাদকম্।  
ন নাম যদুদাহিত্য জলং নির্মিতল্য বাতি ॥

E. E. P. (i) Unattended business ends  
in ruin. (ii) The absent one  
will not be the heir.

P. A. বাঁধ বুড়ী গাই খালত পাবে,  
সিয়েছে তাব নেজত ধবে।

T. H. বাঁধ বুড়ী গাই খালত পাবে,  
সিয়েছে তাব নেজত ধবে।

T. E. Jār buhri gāi khālat pare,  
siehe tār nojat dhare.

L. E. T. He whose old cow will get  
into a ditch will catch hold  
of it's tail.

E. & N. One has got to take care of  
himself and his things. It is  
he who has got to worry when  
his old and infirm cattle fall  
into a ditch.

P. A. P. গরুখুঁয়াই এবিবা পালায়,  
গুহস্থই এবিবা ক'য়।

E. F. P. (i) Every one draws water  
to his own mill. (ii) Every  
one bears his cross.

P. A. বাঁধ বি অস্তার মবিলে টুটে,  
বাঁধ বি অস্তার ভূমিত লুটে।

T. H. বাঁধ বি স্বভাব মবিলে টুটে,  
বাঁধ বি স্বভাব ভূমিত লুটে।

T. E. Jār ji swabbhāb marile tute,  
Jār ji swabbhāb bhumit lute.

L. E. T. One's character will disappear  
at death. Bad character rolls  
in the ground.

E. & N. It is very difficult to shake off  
a bad character.

P. A. P. এলাব ধুলে বগা নয়।

E. S. P. ১। মল্লার: যতখৌতল মজিনবে  
ন মুজলি।  
২। স্বভাবো মুজিলং বসতি।

E. E. P. (i) It is not easy to repair a  
damaged character. (ii) Black  
will take no other hue. (iii) I:  
an ass goes a travelling he  
will not come home a horse.

P. A. বাঁধ পোঁ মেলাত নাই  
তাঁব মেলাত কণা।

T. H. বাঁধ পোঁ মেলাত নাই তাঁব মেলাত কণা।

T. E. Jār pō melat nāi tār mel kanā.

L. E. T. His counsel is blind whose son  
is not present in the council.

P. A. বাঁধ নাই মবয়, তাঁব নাই মবয়।

T. H. বাঁধ নাই মবয়, তাঁব নাই মবয়।

T. E. Jār nāi maram, tār nāi dharam

L. E. T. He who has no love, has no  
virtue.

E. & N. If you do not possess a kind heart, you can not be virtuous.

E. S. P. বৰষ নাহি স্বৰ্গৰ প্ৰদ্বা দ্বাৰে নহ  
কৰোঁ কিঙ্ ।

E. E. P. Unkindness destroys love.

P. A. বাৰ পোনে বৃহস্পতি পোন,  
তাৰ ঘৰত মৰম কৈল ?

T. H. বাৰ্ বোৰে বৃহস্পতি বোৰ,  
বাৰ্ বৰে বৰে জাৰ্ ?

T. E. Jār pōne Vrihaspati pōn,  
tār gharat nabai kōn ?

L. E. T. Who will not serve him to  
whom Vrihaspati is favou-  
rable ?

E. & N. *Vrihaspati* is the ruling star  
of fortune. When this star is  
in the ascendance he becomes  
affluent. He can then pay  
people to serve him.

P. A. P. হৰষ দিনত কুকুৰেও মৈ টানে ।

E. S. P. কি কুৰ্মানি প্ৰদ্বা: সৰ্জ, বৰষ কৈল  
বৃহস্পতি: ?

E. E. P. Fortune favours the fortunate.

P. A. বাৰ বাৰ জীৱৰ মন,  
শৌচলৈ গলেও আজোৰে বন ।

T. H. বাৰ্ জাৰ জীৱৰ মন,  
জীৱলৈ গতিমো আজোৰে বন ।

T. E. Jār khāba jibar man,  
Śauchalai galeō ājōre ban.

L. E. T. He weeds grass in attending  
nature's call, who wants to  
eat and live.

E. & N. One who desires to live com-  
fortably will not sit idle.

E. E. P. Mind your work and God will  
pay your wages.

P. A. বাৰ বিয়া তাৰ উম নাই,  
চুবুৰীয়া উধাতু খায় ।

T. H. বাৰ্ বিয়া তাৰ্ বম্ নাহ,  
বুৰীয়া তখাতু জাৰ্ ।

T. E. Jār biyā tār um nāi,  
chuburiā udhātu khāi.

L. E. T. He who will marry is indiffe-  
rent, but the neighbours are  
out of breath.

E. & N. Shifting one's responsibilities  
to neighbours of his under-  
takings.

E. E. P. (i) It is a great shame to a  
man who has a poor heart and a  
rich purse. (ii) Marry, marry  
and what of the management  
of the house ?

P. A. বাৰে হন্তে নাখা সিন্দূৰ,  
ডাকে কৰে ডোকোৰা ইন্দূৰ ।

T. H. বাৰে হন্তে নাখা সিন্দূৰ,  
ডাকৈ কৰে ডোকোৰা ইন্দূৰ ।

T. E. Jāre hante shākhā sindur,  
tāke kare bhōkōrā indur.

L. E. T. He is called a rat from whom  
one gets bangles and vermillion.

E. & N. Indian women proudly wear  
saṅkha and vermillion spot in  
the forehead as a sign of  
having their husbands alive.  
If they call their husbands

rats it proves their ungratefulness. The proverb refers to one who is ungrateful to his benefactor.

E. S. P. নীচ: ইচ্ছাবৎ প্রাপ্ত স্বামীনা  
হৃদয়মিত্তি।

E. E. P. Ingratitude is the world's reward.

P. A. যাবে মোবারেঁ। নাম শুনিব,  
তাকে যার ধান কিনিব।

T. H. যাবে মোবারেঁ নাম শুনিব,  
তাকে যার ধান কিনিব।

T. E. Jāre nōwarōn nām shuniba  
tāke jāwa dhān kiniba.

L. E. T. You go to purchase paddy from him whose name I do not like to hear.

E. & N. A cultivator running short of paddy for his own consumption generally make purchases of his needs from a fellow cultivator. One would not like to go to another for this purpose if they are not in good terms.

E. S. P. যো বন্ধ হৃদয়ে নাস্তি সমীপলোকসি  
দূরতঃ।

E. E. P. Faults are thick, where love is thin.

P. A. যি জানে প্রবাসৰ ভাও  
সি যাবে আগৰ ভাও

T. H. যি জানি প্রবাসৰ ভাও  
সি মারে আগৰ ভাও।

T. E. Ji jāne prabāsar bhāw  
she māre āgar tāw.

L. E. T. He gets the lion's share, who knows the ways of far off places.

E. & N. It is the brave who do not fear the difficulties out of home. He who can forego the home-comforts can earn fortune abroad, facing the difficulties of unknown places.

E. S. P. স্বাভাবিকভাবে গন্তবিসি, সিহা:  
দুখবাবা: গম্বা:।  
গম্বাব বা গম্বাবিসি, কাভা: কাভাবা:  
গম্বাবা: ॥

E. E. P. Fortune favours the brave.

P. A. যি দেখে, তাকে লেখে।

T. H. যি দেখে, তাকে লেখে।

T. E. Ji dekhe, tāke lekhe.

L. E. T. He wants what he sees.

E. & N. When a man loses his mental control and wants to catch hold of anything and everything he can get nothing.

P. A. P. কি গছ পীবা? কঠালব কোহ,  
বোকে এক কোহ।

E. S. P. লার্থ্য মধ্যমিসবা লুত্বল্লহে জয়জয়।

E. E. P. (i) Poking one's nose in every hole. (ii) He that grasps at anything holds nothing fast.

P. A. যি দেৱৰ যি পূজা।

T. H. যি দেৱ যি পূজা।

T. E. Ji devar ji poojā.

L. E. T. Worship the god as it fits him.

E. & N. Behave with one in fitting manners.

E. S. P. অদ্ভাস্তক্যো বক্তি: ।

L. E. T. (i) By fitting manners.  
(ii) Give the devil his dues.

P. A. যি বেলা যি কথা কবিবা সাব,  
কানিকাতা পেলাই যোগী  
ববা ভাব ।

T. H. যি বেলা যি কথা কবিবা সাব,  
কানিকাতা পেলাই যোগী ববা সাব ।

T. E. Ji belā ji kathā karibā sār,  
kānikāthā pelāi yōgi baba  
bhar.

L. E. T. Act according to the call of  
time. Let the mendicant  
carry loads by throwing off  
his clothes.

E. & N. One can not ride over time  
and tide, so it is paying to  
act according to necessity.

P. A. P. ধাব যুজি বেগবা দিবা ।

E. S. P. অস্বদেহে অস্বাচার: ।

দারেষ্যেৰ্ঘ্য-কমাগব: ॥

E. E. P. On the sea sail, on land settle.

P. A. যিমান নামে, তিমান ভিজে ।

T. H. যিমান নামে, তিমান ভিজে ।

T. E. Jimān nāme, timān bhije.

L. E. T. As deep you go, so deep you  
are wet.

E. & N. A man is punished according  
to his sin.

P. A. P. যি থাক কবে আপোনাক কবে ।

E. S. P. জামেব: যিহুসামেব: ।

E. E. P. Weel is that weel does.

P. A. যি থাক কবে আপোনাক কবে ।

T. H. যি থাক কবে আপোনাক কবে ।

T. E. Ji jāk kare, āpōnāk kare.

L. E. T. What one does to others does  
to himself.

E. & N. One gets the treatment he  
metes out to others.

P. A. P. যিমান নাৰে, তিমান ভিজে ।

E. S. P. জামেব: যিহুসামেব: ।

E. E. P. (i) He that strikes with the  
sword shall perish by the sword.

P. A. যি হব লাগা সি হল,  
কানিয়ে কথায়ে গল ।

T. H. যি হব লাগা সি হল,  
কানিয়ে কথায়ে গল ।

T. E. Ji haba lāga si hal,  
kāniye kathāye gal.

L. E. T. What is ordained has happened  
even rags and ( everything has  
been lost )

E. & N. Loss can not be regained by  
mourning.

P. A. P. পাগে ডুবে গল ।

E. S. P. সমুদ্র জলমগ্নি ।

E. E. P. The inevitable has happened.

P. A. যুজব কুকুর ।

T. H. যুজব কুকুর ।

T. E. Junjar kukurā.

L. E. T. A cock with fighting attitude.

E. & N. There are some cocks which  
always want to fight. It

- refers to a man of this attitude.
- E. E. F. A fighting cock.
- P. A. বুজব বেলি মো'হৰ শিং ঠাক ।
- T. H. বুজব্ বেতি সহৰ্ দি তাব ।
- T. E. Junjar beli mo'har shing  
thāru.
- L. E. T. Buffalo's horn are straight while fighting.
- E. & N. Buffalo's horns normally remain slanting but when they fight they carry the horns straight. Likewise our attention remain straight and fixed on its solution when in difficulties. Kinsmen may oppose one another, yet they combine against a common foe.
- E. S. P. কামীষতা বন্দিত ।
- E. E. P. Nothing is unfair in love and war.
- P. A. বেতিয়া মাৰিব ভোজত চাপৰ,  
ভেতিয়া লবা খুৰত কাপোৰ ।
- T. H. ইতিবা মাৰিব্ ভোজত্ খাপৰ,  
ইতিবা কৰা মূৰে কাপোৰ ।
- T. E. Jetiā māriba dhōlat chapar,  
tetiā labā moorat kāpōr.
- L. E. T. Veil your head when the drum is beaten.
- E. & N. A girl is veiled at her marriage and there is beating of drums on the occasion. The proverb points at attention to imely duties.
- E. E. P. There is a time for all things.
- P. A. বেতিয়াৰ দিন ভেতিয়াই গল,  
সান্দহ খোতা বালি তল হল ।
- T. H. ইতিবাৰ্ দিব্ ইতিবাহ্ নহ্,  
সান্দহ্ জোবা বতি কহ্ হহ্ ।
- T. E. Jetiār thin tetiāi gal sandaha  
khōwā bālī tal hal.
- L. E. T. Those days are gone, the sand-bank is submerged where we ate sandoh (fried rice)
- E. & N. Boatmen sometimes take rest and anchor their boats in mid stream beaches. At times they repent for their inability to find out a beach where they rested. It refers to happy past days.
- E. S. P. ই হি নো দিবসা: গতা: ।
- E. E. P. Opportunity comes but once.
- P. A. বেতিয়া পৰিব কাজৰ দশা,  
পাটিৰ তিকতাই বুজিব পেহা ।
- T. H. ইতিবা পৰিব কাজৰ্ দশা,  
পাটিৰ্ তিকতাহ্ বুজিব পেহা ।
- T. E. Jetiā pariba kālar dashā,  
pātir tirutāi buliba pehā.
- L. E. T. When bad times prevail, the wife will call you Pehā. (father's sister's husband).
- E. & N. At difficult days anybody will call you by bad names.
- P. A. P. বাটৰ কুৰূবে বাট বেৰা দিন ।
- E. S. P. প্ৰাৰ: সমুদ্ৰবন্দী বিবন্ধিত ইতিবা  
দু:খী মতিয়া মৰনি ।
- E. E. P. Every foot will tread on him who is in the mud.

- P. A. বেত্তিা আহে ততব,  
ভেত্তিা লন ইতব।
- T. H. বেত্তিা আই লনব,  
ভেত্তিা লন ইতব।
- T. E. Jētiyā āhe bhatar,  
tetiya lai jan̄tar.
- L. E. T. When the husband comes,  
she will sit at the spinning  
wheel.
- E. & N. There is a loom in every  
Assamese home which need  
the work of a spinning wheel.  
An unwilling wife would not  
sit at the wheel till the arrival  
of a strong husband if the  
other members of the family  
are weak.
- P. A. P. শক্তৰ তত নবনব যম।
- E. S. P. জন্মদেবদেব:কজিন্দ্রানি ন পুত্ৰবতে।  
জন্মদেবদেব: নবা: নানি ন লক্ষ্য ন  
গজাদিকল্প ॥
- E. E. P. Submissive to the strong and  
imperious to the weak.
- 
- P. A. যোৱা মাছটো ডাঙৰ।
- T. H. যোৱা মাছটো ডাঙৰ।
- T. E. Jōwā māchtō dāngar.
- L. E. T. The fish that has escaped is  
big.
- E. & N. Things those are not in one's  
reach are considered good.
- P. A. P. দুইব পৰুত মিটোল।
- E. S. P. দুইব গিহো হুমা।
- E. E. P. (i) All things are good when  
unfried. (ii) Forbidden fruits  
are sweet.

- P. A. বজাব আকোশ বজাব আকোশ।
- T. H. বজাব আকোশ, বজাব আকোশ।
- T. E. Rājār ākrōś, bājār ākrōś.
- L. E. T. A king's greed and a sterile's  
greed are equal.
- E. & N. Kings and steriles are never  
satisfied with what they have.
- E. S. P. কুপনা: কত ইলব:।
- E. E. P. The greed of a king and a  
sterile are never satisfied.
- 
- P. A. বজাক ককাই নোবোলা।
- T. H. বজাক ককাই নোবোলা।
- T. E. Rājāk kakāi nōbōlā.
- L. E. T. He does not call the king  
brother.
- E. & N. One who does not care for  
anybody.
- P. A. P. কাটা বোৰা মুখ।
- F. S. P. হাজিৰি কা মণনা লন ?
- E. E. P. A darodevil.
- 
- P. A. বণত গৈ ক'লা পৰে,  
ভেল মাপাই ভেকুৰ ধৰে।
- T. H. বণত গৈ ক'লা পৰে,  
ভেল মাপাই ভেকুৰ ধৰে।
- T. E. Ranat gai kalā pare,  
tel nāpāi bhekur dhare.
- L. E. T. He becomes blackened by  
going to a war and a thing  
gets mouldy if it is not oiled.
- E. & N. Poverty and hardship remove  
one's brightness.

E. E. P Adversity makes the cheek  
black

P A বসতে নাম ধৰা।

T H বসতে নাম ধৰা।

T E Rasate nam thabā.

P A বহাৰ বহুদৈ তিপামৰ ভাটৈ,  
সলগুৰিৰ আঘোনী বাই;  
তিনিও তিনিও ডিঙিত ধৰি কান্দে,  
সমন্ধৰ একোডাল নাই।

L E T Stop the music before it loses  
its symphony

F & N Any good thing when pushed  
too far becomes dreary.

T H বহাৰ বহুদৈ, তিপামৰ বাই,  
সলগুৰিৰ আঘোনী বাই,  
তিনিও তিনিও ডিঙি ধৰি কান্দে,  
সমন্ধৰ একোডাল নাই।

F E P (i) Avoid extremes (ii) Do  
not push anything too far  
(ii) A charm is lost if pushed  
too far

T. E Rahar rahdai, tipamar Bhadaï,  
Salgurir ighoni bu,  
Tinio tinir dingit dhari kände,  
Samanthar ekôdal nai

P A বককে ভকক।

T H বককে ভকক।

T E Rakshake bhakshak

L E T Rahdai belongs to Raha and  
Bhadaï belongs to Tipam,  
Aghani bai comes from Sal-  
guri, all the three weep with  
their hands round each other's  
neck, though there is no  
relationship amongst them-  
selves

L E T The keeper becomes the eater

E & N No one can guard the guards  
themselves

P A P ১। বেবাই শহ যায়।

২। বাকে কথা আগোন,

সেয়ে ভবায় হপোন।

E & N Raha, Tipam and Salguri are  
three different places Rahdai,  
Bhadaï and Aghoni come  
from these three places res-  
pectively Though they may  
weep together to express sym-  
pathy for one another, yet it is  
only lip sympathy as none of  
them are related to one another.  
If means that do not concern  
yourself with the unconcerned

E E P Who will guard the guards  
themselves ?

E E P Do not poke your nose in  
every hole

P A বাইজে নখ জোকাবিলে নৈ বহু।

T H বাইজে নখ জোকাবিলে নৈ বহু।

T E Raje nakh jôkarile nai bai

L E T A river would flow if the  
public shake their ( wet ) nails.

E & N Accumulated strength of many  
leads to greater strength—  
union is strength

P A P দহব লাঠি একব ভাব।

E S P সহস্রি: কার্য্য সাধিকা।



- B. E. P. (i) Every little makes a mickle.  
(ii) Word by word big books are made. (iii) Little drops of water make the big sea.

- P. A. বাইজ ডাঙৰ নে বজা ডাঙৰ ?  
T. H. রাহজ্ ডাঙৰ নে বজা ডাঙৰ ?  
T. E. Itāj dāngar ne rajā dāngar ?  
L. E. T. Who is greater, the king or the people ?

- E. & N. A king could be throned and dethroned by the wish of the people. Likewise, a man could win a high position or lose it by the wish of the people.

- E. E. P. Parliament is stronger than the king.

- P. A. বাখিলে লৈখব, মাৰিলে যম ।  
T. H. রাখিলে ইশ্বৰ, মাৰিলে বম্ব ।  
T. E. Rākhile Iswar, mārile jam.  
L. E. T. If he protects he is God ; if he destroys he is *Jama* ( God of death ).

- E. & N. One is all-powerful to do anything he pleases.  
E. E. P. He is all powerful.

- P. A. বাথে হৰি মাৰে কোন,  
মাৰে হৰি বাথে কোন ?  
T. H. রাখে হৰি মাৰে কোন,  
মাৰে হৰি রাখে কোন ?  
T. E. Rakhe hari māre kōn,  
māre hari rākhe kōn ?

- L. E. T. Who can protect if Hari (God) destroys and who can destroy if Hari ( God ) saves.

- E. & N. God's will can not be undone. One is destroyed or protected at His will.

- E. S. P. মুক্ত কৰোঁৱি বাখাৰ বন্ধু ভৰ্ম্মতে মিৰি ।  
E. E. P. What God will, no frost can kill.

- P. A. বাজ ভোল, গজ ভোল ।  
T. H. রাজ্ মোহ, গজ্ মোহ ।  
T. E. Rāj bhōl, gaj bhōl.  
L. E. T. Kings and elephants are apt to forgetfulness.  
E. & N. Acts of services are likely to be forgotten by the powerful, but they remember offences alright.

- E. S. P. বিশ্বাসী নেৰ কৰ্ম্মব্য: কীৰ্ত্তি রাজকুন্তে ন ।  
E. E. P. (i) Kings and bears oft worry their keepers. (ii) The acts of kindness are soon forgotten but the memory of an offence remains.

- P. A. বাজাই মাৰে সমুদ্ৰই বুৰে ।  
T. H. রাজাই মাৰে, সমুদ্ৰই বুৰে ।  
T. E. Rājai māre, samudrai bure.  
L. E. T. A king can kill and a sea can drown.  
E. & N. The weak can not go against the will or the way of the strong.  
E. E. P. No man can thether time and tide.

P. A. বাজাই ভাল পায় বাক,  
ঠেকী শোখালী নানাংগ ডাক।

T. H. রাজাহ্ আচ্ বাচ্ থাক্,  
ঠেকী বোজাজী নাজানো লাচ্।

T. E. Rājāi bhāl pāi jak,  
dhenki pōkhali nānge tāk.

L. E. T. He needs no husking imple-  
ments who receives royal  
favour.

E. & N. Royal favourites need not  
worry about everyday needs.  
He is lucky who is favoured  
by the great.

P. A. P. লুইত প্রসন্ন হলে,  
ডাঙা নাওয়েবে পাৰ হব পাৰি।

E. S. P. হুবপ্রসাদাৎ প্রমথোসবি কুলসি।

E. E. P. If the sun shines on him,  
what matters the moon.

P. A. বাজাই নপতিয়ায়,  
ভাৰ্য্যাই নপতিয়ায়।

T. H. রাজাহ্ নপতিয়াচ্, ভাৰ্য্যাহ্ নপতিয়াচ্।

T. E. Rājāi napatiyāi, bhāryyāi  
napatiyāi.

L. E. T. Neither the king nor the wife  
would believe you.

E. & N. Either the king or the wife  
would not leave you without  
taking out what they want.  
They will make you unhappy  
if you do not agree with them.

E. S. P. অর্থাভ্রাণাং নপুৰ্ণবন্দ্যঃ।

E. E. P. Demands of kings and wives  
must be met.

P. A. বাজা বেনে বাম সিং,  
মন্ত্রী ডেনে হিতিংটিং।

T. H. রাজা বেই রাচ্ সিং,  
মন্ত্রী তেই হিতিংটিং।

T. E. Rājā jene Rāmsing,  
mantri tene hitingting.

L. E. T. King Ramsing has a befitting  
minister in Hitingting.

E. & N. It refers contemptuously to  
an unworthy servant of an  
unworthy master.

E. S. P. মাস্ত্র মাস্ত্রৈব মাস্ত্রৈব।

E. E. P. Like master, like servant.

P. A. বাজাব দণ্ডিত কাটা বায়,  
তিবীৰ দণ্ডিত পদ্মা বায়।

T. H. রাজাহ্ দণ্ডিত্ কাটা বাচ্,  
তিবীৰ্ দণ্ডিত্ পদ্মা জাচ্।

T. E. Rājār dandit kātā jai,  
tirir dandit pantā khāi.

L. E. T. A man is slain at the king's  
conviction (punishment) and  
a man eats fermented rice  
(humble pie) at the wife's  
conviction.

E. & N. A man has got to submit to  
the wrath of a king and a  
wife.

P. A. P. ১। কোনো কোনো পাকত,  
খোবাও সোমায় নাকত।

২। বাজাই নপতিয়াই,  
ভাৰ্য্যাই নপতিয়াই।

F. S. P. রাজা মনঃ ছিত্রুদেব প্রমদা  
অনবর্জিতঃ।

অমান্দ্রমপি বাজতি কি প্রবর্তন্যদেব যত্।

E. E. P. The king and a wife can make one eat a humble pie.

knew the cure happened to be a friend of Ravana and was very reluctant to attend Rāma's call; so it became proverbial.

P. A. বাতি জুহালত সাত হাল বোরা,  
দিনত সোবোণা, দুপৰলৈ  
লোভা।

E. E. P. An unwilling worker.

T. H. রাতি জুহালত সাত হাল বোবা,  
দিনত সোবোণা, দুপৰলৈ বোবা।

P. A. বামৰ খান্ন, বাতৰণৰ গীত গান্ন।

T. E. Rāti juhālat sāt hāl bōwā.  
dinat sōrōpa, duparlai shōwā.

T. H. রাম্ জাহ্, রাবণৰ্ গীত্ গাহ্।

L. E. T. The lazy would speak of ploughing with seven pairs at night by the fireside and would at daybreak sleep till noon.

T. E. Rāmar khai, Rāvanar git gāi.

L. E. T. He eats of Rāma and sings of Ravana.

E. & N. Lazy people would talk of doing much but would while away his time by remaining idle.

E. & N. A man maintained by one but sings praise of his foes.

P. A. P. কোবহৰ ভাত খায়, পাওহৰ ভণ গায়।

E. S. P. দুৰ্ম্মন্থী ৰাভৰ নাথায় দাম নাথায়  
কুশলঃ।

E. S. P. মুখে মাজিল অগল্।

E. E. P. Kindness is lost to an ungrateful man.

E. E. P. (i) There is a long road between saying and doing.  
(ii) Idle folks lack no excuse.  
(iii) Towards evening the lazy man begins to be busy.

P. A. বাম বাতৰণৰ যুদ্ধ।

T. H. রাম্ রাবণৰ্ যুদ্ধ।

T. E. Rām Rāvanar juddha.

L. E. T. A war between Rāma and Ravana.

P. A. বামৰ কাজলৈ বৈদৰ হেলা।

E. & N. The tough fight between Rāma and Ravana became proverbial to denote a hard struggle between two strong parties.

T. H. রামৰ কাজলৈ বৈদৰ্ হেলা।

T. E. Rāmar kajalai baidar helā.

L. E. T. The doctor is reluctant in attending Rām's call.

E. S. P. লজ যুৰ্দ্ধ বৈখামবা।

E. & N. It refers to an incident of the great epic of Rāmāyana. When Lakshman got wounded and was lying in a precarious condition, the only one who

E. E. P. A tough fight.

P. A. বামতো ভকত, হৰিতো ভকত।

T. H. রামতো মকল্, হৰিতো মকল্।

- T. E. Ramatō bhakat, haritō bhakat.  
 L. E. T. He becomes a devotee to Rāma and he becomes a devotee to Hari.  
 E. & N. A man without principle. He who can go either way. Breathing both hot and cold at the same breath.  
 P. A. P. একে যুখে চাউল-চিড়া,  
 একে যুখে ধান-চিড়া।  
 E. E. P. (i) If it rains well, if it shines well. (ii) He swims between two waters.

- P. A. বামণ নাই, অযোধ্যাও নাই।  
 T. H. রাম্ভো নাই, অযোধ্যাও নাই।  
 T. E. Rāmō nai, Ayōdhyāō nai.  
 L. E. T. Neither is there Rāma nor is there Ayōdhyā.  
 E. & N. Rājā Rāma was an ideal king and that ideal conditions prevailed in his kingdom Ayodhya. It refers to happy circumstances of the past.  
 E. S. P. তেঁহিঁনো বিবসা: নগা:।  
 E. E. P. Oh the times! Oh the manners! Different times, different manners.

- P. A. বাহিত্ নিদিবা হাত,  
 লবা-ছোৱালীক লখোনে লখবা,  
 দিবা গবুলীত ভাত।  
 T. H. রাহিত্ নিদিবা হাত, কৰা-ছোৱালীক  
 লখোনে লখবা, দিবা গবুলীত্ ভাত।

- T. E. Rāhit nidibā hat, ,  
 larā-choālik laghōne nathabā,  
 dibā godhulit bhāt.  
 L. E. T. Neither touch your reserve nor keep your children fasting but feed them early in the evening.  
 E. & N. This is a contradiction, for misers can not live comfortably.  
 P. A. P. ভাখবীৰ ধানো আহবি নকবিবা,  
 লবাকো শুকাই নামদিবা।  
 E. S. P. বিদীভিকাজিত্ ধান্ধ্ মল্লিকা  
 সজিত্ ময়ু:।  
 E. E. P. Neither hew down the whole forest, nor come home without wood. Neither wise men nor fools can work without tools.  
 P. A. কলো। জিকা, হ'ল ধুমুলী,  
 শালিকাৰ কণি ফুকান্ বাহুলী।  
 T. H. ফকোঁ জিকা হ'ল্ ধুমুলী,  
 শালিকাৰ্ কণি ফুকান্ বাহুলী।  
 T. E. Rulōn jika, hol dhunduli,  
 shālikar kani phukāi baduli.  
 L. E. T. I planted *jikū* (a kind of vegetable) but *dhumduli* (another kind of vegetable) has grown and the eggs of *Salikū* (a kind of bird) but hatched by bats.  
 E. & N. One can not sow one thing and reap another. There are instances of hatching the eggs of one kind of bird by another; for instance, cuckoo's eggs are hatched by crows.

But bats do not lay egg, so there can be no question of its hatching. The proverb refers to talking of impossibilities.

E. E. P. More grows in the garden than the gardener ever sowed.

P. A. লবাব মেল, কলর ভেল।

T. H. কলার্ মেজ্, কলর্ মেজ্।

T. E. Larār mel, Kalar bhel.

L. E. T. A barge of plantain tree is like the deliberation of children.

E. & N. Nothing that is of serious consequences can come out of child's play or by things that are not lasting. It is like a raft of plantain trees.

E. E. P. (i) A child's play. (ii) A house of cards.

P. A. লাই শোরা কুকুরে,  
বুকুলৈ জপিয়াই।

T. H. লাই পোবা কুকুরে, বুকুলৈ জপিয়াই।

T. E. Lāi pōwā kukure,  
bukulai japiyāi.

L. E. T. The dog that is not checked will jump at your breast.

E. & N. If you do not control your subordinates they will defy you.

E. S. P. বোঝ: জ্যাক্স বর্ষ প্রাণ্য জামির্ষ  
হুন্দুসিচ্ছতি।

E. E. P. Breed up a crow, and it will pick out your eyes. Give him an inch, he will take an ell.

P. A. লাই ডাঙর হলেও পাড়ব তল।

T. H. জাঙ্ ডাঙ্ হলেও বাতর্ তল্।

T. E. Lau dāngar haleō pātar tal.

L. E. T. Though the gourd is big yet it lies beneath the leaf.

E. & N. Many worthy things remain unnoticed.

E. E. P. Much corn lies under the straw that is not seen.

P. A. লাগি থাকিলে মাগি নাখায়।

T. H. লাগি থাকিলে মাগি নাখায়।

T. E. Lāgi thakile māgi nākhāi.

L. E. T. He who sticks to his work does not go abegging.

E. & N. Perseverance can remove your wants. He can meet his needs who does not leave his work.

P. A. P. বৈহি থাকিলে শিলো ক্ষয় যায়।

E. S. P. অজবিন্দু নিপাতেন ক্রমত: পূর্বসি বদ:।

E. E. P. (i) Constant dropping wear out stones. (ii) Mind your work and god will find your wage. (iii) We become workman by working. (iv) Perseverance conquers all difficulties.

P. A. লাগিলে সবে, জন্মিলে মবে।

T. H. লাগিলে মবে, জন্মিলে সবে।

T. E. Lāgile sare, janmille mare.

L. E. T. A fruit will drop someday, likewise a person that is born will die.

E. E. P. We must not forget the indication that birth will lead one to death.

E. S. P. জন্মজিহ্বা মৃত্যুজিহ্বা ।

E. E. P. Birth indicates death.

P. A. নাগে তাইল নাগাং,  
নাগাং তাইল নাগে ।

T. H. কানো কানো নাকানো,  
নাকানো কানো কানো ।

T. E. Lāge tāmōl nālāge,  
nālāge tāmōl lāge.

L. E. T. If the betel trees touch they do not fruit. If they do not touch they fruit.

E. & N. It is an agricultural affair. If the betel trees are planted so close that their leaves touch each other, they do not fruit well. But these trees when so planted that their leaves do not touch each other, they become properly fruit-bearing. It is also applicable in human relationship. If we mean to bear a happy relationship with our near and dear ones, we should keep ourselves at a safe distance from them without intruding upon their affairs.

P. A. লাজত কাজ হবান্ন ;  
তৌপনিত ভোজ হবান্ন ।

T. H. কাজত কাজ হবান্ন ,  
তৌপনিত কাজ হবান্ন ।

T. E. Lājat kāj harāi ; tōpanit bhōj  
harāi.

L. E. T. Shy people miss jobs ; sleeping people miss feasts.

E. & N. As the shy people do not go forward to represent their case and miss jobs thereby, so the people who remain sleeping miss feasts by their absence.

P. A. P. লাজুক বামুন, কাহুয়া চৌব ।

হুয়োরো কাজ পবে ওব ।

E. S. P. ন দি ভ্রমস্ব সিদ্ধস্ব প্রতিবন্ধি  
মুখে ফুলা : ।

E. E. P. Modest dogs miss much meat.

P. A. লাজত নবন ভাব,  
বোঁবাঁত তাঙে হাড় ।

T. H. কাজত নবন মার, বোঁবাঁত মার হাড় ।

T. E. Lājat nabai bhār,  
bōrāt bhangē har.

E. I. He who is bashful does not carry his load in a 'Bhar', but breaks his bone by carrying it on his back.

E. & N. Higher casts do not carry a 'Bhar' (though the load is evenly distributed making the load easier to carry) out of shame. But they take greater pains in carrying the same load on their backs.

E. E. P. It is only the bashful who lose.

P. A. লাজুক বামুন, কাহুয়া চৌব,  
হুয়োরো কাজ পবে ওব ।

T. H. কাজুক বামুন, কাহুয়া চৌব,  
হুয়োরো কাজ পবে ওব ।

T. E. Lajuwā bāmūn, kahuwā chōr  
Duyōrō kājar pare ōr.

L. E. T. If a Brahmin (priest) be bashful, if a burgler has got a cough, their business comes to an end.

E. & N. Bashful Brahmin can not ask for more and a coughing burgler would arouse the house-owner ; so they are sure to lose.

P. A. P. लाजत काज हवार ;  
टोपनिठ टोख हवार ।

E. S. P. न हि लज्जार्त्त सिंहस्य प्रविशन्ति  
मुलेभृगाः ।

E. E. P. Modest dogs miss much meat.

P. A. लबाई पाणी पेलाऊ,  
बुढा पिचलि पले ।

T. H. लबाहू पानी पेलाऊ, बुढा पिचलि पले ।

T. E. Larāi pāni pelāi,  
buhā pichali pare.

L. E. T. A child spills water and an old man slips and falls.

E. & N. Small action cause things of great consequences, even if they are committed by an innocent child.

E. S. P. दयालनो हरेत् सीतां  
बन्धनंस्त्वात् महोदधी ।

E. E. P. Nation suffers for individual fault

P. A. लबा पाणे नुकोला बाकस ।

T. H. लबा पाळे लकोला बाकस ।

T. E. Lankā pāle sakalō rākhas.

L. E. T. Whoever gets to Lanka becomes a demon.

E. & N. Lanka is said to be the land of demons. Whoever goes to Lanka becomes demon by association. It refers to those who abuse power by association when they get an opportunity.

E. S. P. अवसर सत्त लालुः ।

E. E. P. Opportunity makes a thief.

P. A. लक्ष्मण येन भाई ।

T. H. लक्ष्मण येन भाई ।

T. E. Lakshman jen bhāi.

L. E. T. A brother like Lakshmana.

E. & N. A brother like Lakhmana is a great asset to a man. The word Lakshmana denotes a bundle of good qualities in a man so it is metaphorically used to qualify a man of good qualities.

P. A. लक्ष्मणश्च शक्तिशेखर ।

T. H. लक्ष्मणश्च शक्तिशेखर ।

T. E. Lakshmanar shaktisel.

L. E. T. Lakshmana is pierced by the Sakti spear.

E. & N. Mahadeva granted this weapon to Indrajit which could destroy anyone and Indrajit struck Lakshmana with that. Yet there was 'Vishallyakaram' (a secret herb) which could save one from any wound inflicted on him. So it means

that all is not lost that is in peril.

E. E. P. All is not lost that is in peril.

P. A. লক্ষ্মী চঞ্চল।

T. H. লক্ষ্মী চঞ্চল।

T. E. Lakshmi Chanchalā.

L. E. T. Lakshmi is fickle.

E. & N. Riches are not steady, but these move from one hand to another. It is very difficult to stabilize wealth with one.

E. S. P. পাখা লক্ষ্মী:।

E. E. P. (i) Riches have wings  
(ii) Money calls but does not stay.

P. A. লক্ষ্মীর বরপুত্র।

T. H. লক্ষ্মীর বরপুত্র।

T. E. Lakshmir barputra.

L. E. T. He is the eldest son of Lakshmi.

E. & N. The eldest son of a family generally gets a bigger share of the property. Hence this refers to a very rich man.

E. S. P. ১। লক্ষ্মী পুত্র:।

২। মল্লিক:।

E. E. P. A millionaire.

P. A. লক্ষ্মী মোৰ বোলা।

T. H. লক্ষ্মী মোৰ বোলা।

T. E. Lakshmi mōr bōla.

L. E. T. Lakshmi calles him Her won.

E. & N. Lakshmi is the Goddess of wealth. It refers to those who are favoured by Lakshmi i.e., one who becomes prosperous.

E. E. P. Seeing brighter days.

P. A. লক্ষ্মী সরস্বতীর মিল নাই।

T. H. লক্ষ্মী সরস্বতীর মিল নাই।

T. E. Lakshmi Sarasvatir mil nāi.

L. E. T. Lakshmi and Sarasvati are not friends.

E. & N. Learning and riches seldom go hand in hand.

E. E. P. (i) Learning and riches do not go together. (ii) One can not worship God and Mammon together.

P. A. লুইড প্রসন্ন হলে,

ভাঙা লাঙলেবে পার হব পারি।

T. H. লুইড প্রসন্ন হলে, ভাঙা লাঙলেবে পার হব পারি।

T. E. Luit prasanna hale, bhāngā nawōere pār haba pāri.

L. E. T. If the *Lohit* (Brahmaputra) is pleased one can cross it in a broken boat.

E. & N. The Lohit or the Brahmaputra is a big and mighty river which could be crossed by a broken boat if he permits. It means that one can become carefree, if he can enlist support of the powerful.

P. A. P. বখাই ভাল পার থাক,

ঢেঁকি শোখানী নাগালে তাক।



E. S. P. অসামান্য জ্ঞানবৈজ্ঞানিক ইতিহাসিক  
বিবিসি।

E. E. P. If the sun shines on him,  
what matters the moon!

P. A. লুইডেহে জানে ব'রা  
কিমানদৈ বহে।

T. H. লুইডেহে জানে ব'রা কিমানদৈ বহে।

T. E. Luitehe jāne bātha kimanlai  
bahe.

L. E. T. The river *Lohit* (Brahma-  
putra) knows how deep the  
oar sinks.

E. & N. He who has suffered hardship  
himself, can understand the  
sufferings of others.

E. E. P. (i) The wearer knows where  
the shoe pinches. (ii) He  
knows the water beat who has  
waded through it.

P. A. লুকাই খালে লুকাই যায়।

T. H. লুকাই খাউ লুকাই যায়।

T. E. Lukāi khāle dhukāi jāi.

L. E. T. It will soon exhaust if you  
eat in concealment.

E. & N. He gets cheated, who tries to  
cheat others. Selfishness does  
not pay for long.

P. A. P. চোখকো ঘোবে পায়ে।

E. E. P. Ill got, ill spent.

P. A. লেখি পড়ি যবে লুইডেহে,  
মাহ ঘনি যায় লুইডেহে।

T. H. উল্লি বড়ি মই লুইডেহে,  
মাহ ঘনি যায় লুইডেহে।

T. E. Lekhi pari mare dukhe,  
māoh dhari khāi sukhe.

L. E. T. One suffers by reading and  
it is folly to be wise. Ignorant  
people do not know anything  
about the fine human feelings  
and sentiments, so their brain  
is not taxed with higher and  
finer thoughts. They are left  
free to remain content with  
the grosser side of life.

E. E. P. To know nothing at all is the  
happiest man.

P. A. লেখা পড়া বজ্জিত,  
হরমোহন পণ্ডিত।

T. H. উল্লা পড়া বজ্জিত, হরমোহন পণ্ডিত।

T. E. Lekhā parhā barjit, Harmōhan  
pandit.

L. F. T. He does not know reading and  
writing and still Harmōhan is  
a pandit.

E. & N. One trying to appear what he  
is not.

P. A. P. ১। ভাল নাই, ভবোহাল নাই,  
নিষিদ্ধ চর্চা।

২। হাল নাই হলধব,  
ল'ক নাই গদাধব।

E. S. P. হুঁত জ্ঞান কিমানদৈ।

হুঁত জ্ঞান কিমানদৈ।

E. E. P. Fools to others himself a sage.

P. A. লেমটৌ ভাবী।

T. H. উল্লি মারী।

T. E. Lemtou bhāri.

- L. E. T. A slavish imitator.  
E. & N. It is used contemptuously to mean one, who slavishly ape prominent people.  
E. E. P. A basket holder.

P. A. গেবেলা পৰা লক,  
চেবেলা পৰা গক।

T. H. উইকা বৰা কক, বেরিকা বৰা গক।

T. E. Lerelā parā laru,  
cherelā parā garu.

L. E. T. A crinkled goading-stick and a skinny cow.

E. & N. An undeserving man must remain content with what he has. Here the analogy means that a withered goading-stick is enough for a cow reduced to skin and bone.

P. A. P. হাঁহো বৰা শিহা'লা থোৰা।

E. E. P. He that deserves nothing should be content with anything.

P. A. লোকৰ চৰাত বহা বৰ মানুহ।

T. H. লোক্ চৰাত বহা বৰ মানুহ।

T. E. Lōkar charāt bahā bar mānuh.

L. E. T. He poses to be big by sitting at others' drawing rooms.

E. & N. The insignificant who poses to be important in big peoples company.

P. A. P. ওঠ কাটি ওঠ বড়া কৰা।

E. E. P. Scald not thy lips with another man's porridge.

P. A. লোকৰ খুৰত কঠাল ভাঙ।

T. H. লোক্ খুৰ কঠাল্ মাল।

T. E. Lōkar murat kathāl bhāngā.

L. E. T. To break open a jackfruit on another's head.

E. & N. This means one who gains at other's sufferance.

P. A. P. লোকৰ আঙলি ভুইত দি থোৰা।

E. S. P. লোকৰ আঙলিৰ আঙলিৰো ভুজুৰো অৰুজুৰ।

E. E. P. To make a cat's paw of a person.

P. A. লোকৰ আঙলি ভুইত দি থোৰা।

T. H. লোক্ আঙলি ভুইত দি থোৰা।

T. E. Lōkar ānguli juit di khōwa.

L. E. T. One who lives upon burning other's fingers.

E. & N. One who tries to gain at the cost of others. A selfish man who cares for his comforts making another suffer hardships.

P. A. P. আনৰ খুৰত কঠাল ভাঙ।

E. S. P. লোকৰ আঙলিৰ আঙলিৰো ভুজুৰো অৰুজুৰ।

E. E. P. (i) To make a cat's paw of a person. (ii) Never burn your finger to snuff another man's candle. (It's opposite)

P. A. লোকলৈ হুল পুতি

আপুনি মৰে ফুটি।

T. H. লোকলৈ হুল পুতি আপুনি মৰে ফুটি।

T. E. Lōkalai hul puti

āpuni mare phuti.

L. E. T. He pricks himself by putting a thorn to others.

E. & N. He himself gets injured, who tries to injure others.

P. A. P. ঝাঝাঝিলে খুই পেলালে মৃত্যু পবে ।

E. S. P. তৎক্ষণাৎ নিজেরা ক্রীড়িতব্যবসায়ক ।

E. E. P. Harm watch harm catch.

P. A. লোন লোহোঝাকৈ ঝাঝাঝি

ভাতত দিয়া ।

T. H. জেই লোহোঝাকৈ ঝাঝাঝি মারত দিয়া ।

T. E. Lôn nôhōwākai thaikārā  
bhātāt diā.

L. E. T. Putting a *Thaikara* (a taste-ful and medicinal sour fruit) in rice to be cooked without arranging for salt.

E. & N. One can not take sour things without salt. It means that we must not undertake anything that is beyond one's own control. Earn the requisite qualities and you can achieve anything.

E. E. P. (i) Kill no more than you can salt. (ii) Get a horse and you will get a whip. (iii) More meat and less mustard. 4. Kindle no fire that you can't extinguish.

P. A. লোন খালে শুধ গাঝি ।

T. H. জেই জাকৈ গুল গাঝি ।

T. E. Lôn khāle gun gābā.

L. E. T. Sing in one's praise if you taste his salt.

E. & N. Do not be ungrateful to those who did good to you.

E. E. P. Be grateful to your benefactors.

P. A. লোভে পাপ, পাপে মৃত্যু ।

T. H. জেই বাব, বাবে মৃত্যু ।

T. E. Love pāp, pāpe mrityu.

L. E. T. Greed is sin and sin is death.

E. & N. Greed leads one to commit crimes and the criminals are always punished.

E. S. P. জোন: বাববব কারণত ।

E. E. P. Covetousness bursts its bag.

P. A. লো পুৰিলেহে তীখা হয় ।

T. H. জে পুৰিলেহে তীখা হয় ।

T. E. Lō purilehe tikhā hai.

L. E. T. Steel is produced by burning iron ores.

E. & N. The good qualities in men are brought out by suffering. Sufference draws the latent good qualities in a man to the surface.

P. A. P. লোণ পোবে বং চবে ।

E. S. P. হেম: সংকল্পতে ক্ষমতা: বিদ্যুতি:

হাস্যিকাবিধা ।

E. E. P. Adversity makes a man diligent.

P. A. খ পাপে জব, হাজাব পাপে খব ।

T. H. খ বাবে জব, হাজাব বাবে জব ।

T. E. Śā pāpe jvar, hājār pāpe khar.

L. E. T. A hundred sins produce a fever and a thousand sins produce ringworm.

E. & N. People suffer according to the volume of their sin.

E. E. P. He that sows inequity shall reap sorrow.

P. A. ସକୁନି ବୁଦ୍ଧି ।

T. H. ସକ୍ୱନି ବୁଦ୍ଧି ।

T. E. Sakuni buddhi.

L. E. T. Sakuni's counsel.

E. & N. *Sakuni* the maternal uncle of the Kauravas ill advised his nephews to play a foul game with the Pandavas. Its after-effects were disastrous to the Kauravas and was known to Sakuni from before.

E. S. P. ହୁର୍ମନ୍ତ୍ରୀ ହାତ୍ୟାହାସ, ହାମ ନାହାସ  
ହୁର୍ମନ୍ତ୍ରୀ ।

ହାତ୍ୟାହାସ ହୁର୍ମନ୍ତ୍ରୀହାସ  
ହାତ୍ୟାହାସ ।

E. E. P. Playing a foul game.

P. A. ଅକ୍ତବ ଭକ୍ତ, ମବସବ ସୟ ।

T. H. ଅକ୍ତବ ଭକ୍ତ, ମବସବ ସୟ ।

T. E. Saktar bhakta, naramar jama.

L. E. T. He is a Jama ( god of death ) to the weak and a devotee to the strong or powerful.

E. & N. One who submits to the strong and takes upperhand over the weak.

P. A. P. କାଳୀମୂର୍ତ୍ତି ହେବେ ବସେ,  
ନାଳଦ୍ରାବ ତକାହିଁ ବସେ ।

E. S. P. ଅକ୍ତବଭାବ: କାଳିନ୍ଦ୍ରାବସି ନ କୁଲ୍ୟାସେ ।  
ଅକ୍ତବଭାବି ନରା: ନାରୀ ନରାକର୍ମ ନ  
ନରାକର୍ମ ।

E. E. P. Submissive to the strong and imperious to the weak.

P. A. ଅକ୍ତି ଇଚ୍ଛାହି ଭକ୍ତି ।

T. H. ଅକ୍ତି ଇଚ୍ଛାହି ଭକ୍ତି ।

T. E. Sakti ichhāi bhakti.

L. E. T. Devotion according to capacity.

E. & N. One's undertakings should be to suit his capacity.

P. A. P. ମାଳି ଚାହିଁ ହେ ବାଗ ଚାଳିବା ।

E. S. P. ବସା କବସୁବାସ ବସା କୁଲ୍ୟାସ ।

E. E. P. Do your might.

P. A. ଅଶ୍ୱତ୍ଥାମ ଶାଂତ ବୁଢ଼ା ହାଲୋତା  
ଅଶ୍ୱତ୍ଥାମ ।

T. H. ଅଶ୍ୱତ୍ଥାମ ଶାଂତ ବୁଢ଼ା ହାଲୋତା ନର ।

T. E. Śāgunar śāṭ buhrā hālōwā  
namare.

L. E. T. The old bullocks do not die at the condemnation of the vultures.

E. & N. Vultures live upon corpses and carcases. The old cattle do not perish at the wish of the vultures. Nature does not care for our wishes.

P. A. P. ବେଶବ ବସେ ବାସିବା ମହସ ।

E. E. P. (i) All are not thieves whom the dogs bark at. (ii) The braying of an ass does not

reach heaven. (iii) The sun will rise even if the cock does not crow.

P. A. ଅନ୍ତର ହେଉଥା, ମିତିବ କନ୍ଦୁବା ।  
T. H. ଅନ୍ତର ହେଉଥା, ମିତିବ କନ୍ଦୁବା ।  
T. E. Satir hanhṇwā, mitir  
kanduwa.

L. E. T. Making foes laugh and friends weep.

E. & N. The deeds that delight one's enemies and pain the relatives. An untoward act.

P. A. ଅନ୍ତର ଛାଗଲବ କାଣ ମୁହବିଠୁ ଅନ୍ତ ।  
T. H. ଅନ୍ତର ଛାଗଲବ କାଣ ମୁହବିଠୁ ଅନ୍ତ ।  
T. E. Satrur chāgalar kān muchariṭ  
sukh.

L. E. T. It is a pleasure to box the ears of the goat of an enemy.

E. & N. Punishing the weak proves cowardice Taking advantage over one's unawareness.

E. E. P. Stabbing a man at his back.

P. A. ଅନ୍ତ ଅନ୍ତାତ ଅନ୍ତ ।  
T. H. ଅନ୍ତ ଅନ୍ତାତ ଅନ୍ତ ।  
T. E. Sar sajyat paril.  
L. E. T. He is lying in a bed of arrows.  
E. & N. *Bhisma* the famous hero of the *Mahābhārata* had to remain for some time in a bed of arrows. It means that he is in affliction.

E. E. P. (i) He is on the Cross. (ii) He is in the bed of thorns.

P. A. ଶାନ୍ତ ଶାନ୍ତ ହୋଇବା ଶାନ୍ତ ।  
T. H. ଶାନ୍ତ ଶାନ୍ତ ହୋଇବା ଶାନ୍ତ ।  
T. E. Śāṇ bhāda mahiyā mānuh.  
L. E. T. A man in the months of Śāṇ and Bhada.  
E. & N. These are the months when people are busy in transplanting paddy seedlings. This has got to be done during these two months as it is the suitable season to grow our staple food. During these two months people have got to work from dawn to dusk without rest. It means busy men.

E. E. P. Busy as bees.

P. A. ଶାକ ବାନ୍ଧିବ ନାହିଁ ହୁଏ ।  
ତୋକ ବାନ୍ଧିବ ହୁଏ ହୁଏ ।  
T. H. ଶାକ ବାନ୍ଧିବ ନାହିଁ ହୁଏ,  
ତୋକ ବାନ୍ଧିବ ହୁଏ ହୁଏ ।  
T. E. Sak rāndhibar nāi khum,  
bhōj rāndhibar hum hum.  
L. E. T. He can not cook leaves of vegetables yet wants to cook meals for a feast.  
E. & N. Those who fail in small undertakings talk of performing big things. The incapable goes on bragging and boasting.  
P. A. P. କବିବ ମୋହବାବ ବବ ହୁଏ ।  
ବାବ ମୋହବାବ ବବ ହୁଏ ।  
E. S. P. କବିବ ମୋହବାବ ବବ ହୁଏ ।  
କବିବ ମୋହବାବ ବବ ହୁଏ ।  
କବିବ ମୋହବାବ ବବ ହୁଏ ।  
କବିବ ମୋହବାବ ବବ ହୁଏ ।

E. E. P. (i) An idle's tongue is never idle. (ii) He that lags most longs most.

P. A. শাকৈ স্বকৃতাই ভক্ষণ,  
সেই পুরুষৰ লক্ষণ।

T. H. শাকৈ শুকুতাই ভক্ষণ সেই পুরুষৰ লক্ষণ।

T. E. Sake sukutāi bhakshan,  
sei purushar lakhan.

L. E. T. To eat whatever is offered is the sign of a good man.

E. & N. A capable man is conscious about his capacities. So, he never grumbles about the inconveniences he is put to at times. A healthy man does not reject poor food.

E. E. P. A good horse never stumbles, a good wife never grumbles.

P. A. শাকৈক পেটত মুক্তা ওলায়।

T. H. শাকৈক পেটত মুক্তা ওলায়।

T. E. Śāmukar petat muktā ōlai.

L. E. T. Inside an oyster you find a pearl.

E. & N. Good things are found in bad surroundings.

E. E. P. (i) If a man be born in a stable that does not make him a horse. (ii) Good laws are begotten from bad morals.

P. A. শালিকা চিলান।

T. H. শালিকা চিলান।

T. E. Śalikā chilān.

L. E. T. Taking bath like a śalikā bird.

E. & N. Making the show of taking a bath.

P. A. P. গৰুৰ খোজত গা ধোৱা।

E. E. P. French bath.

P. A. শালিক মাজৰ শিঙি।

T. H. শালিক মাজৰ শিঙি।

I. F. Śālar mājar Singi.

I. E. T. A Singi (kind of medium size fish with horns) amidst Śāl (kind of big and strong fish.)

E. & N. An ugly amidst beautiful or an unworthy among worthy people.

E. S. P. হাঁহ মध्ये বড়ো কথা।

E. E. P. (i) A triton among minnows. (ii) Amidst new faces, other minds.

P. A. শালিকাই চোহোতে

মাজোতে কেঁচু বজা।

T. H. শালিকাই খোজতে মাজোতে কেঁচু বজা।

T. E. Śālikai chōnchôte mājôte

Fen̄chu rajā.

L. E. T. Śālikā remained busy in make-up and the Fen̄chu became king.

E. & N. Śālikā and Fen̄chu are two different kinds of small birds, the former is slow and the latter is agile. Fen̄chu is dreaded by big birds as it can peck them for their quick movements. It means that quick and smart get the upperhand over others.

B. E. P. (i) Delay is dangerous. (ii) Gone is the time when queen Bertha span.

P. A. খিল থাকিলে হালত বাব পাৰা।

T. H. খি থাকিলে হালত বাব পাৰা।

T. E. Sing thākile hālat bāba pārā.

L. E. T. Had he but horns, he could be made to drag the plough.

E. & N. He is no better than a domestic animal.

E. E. P. Without an ounce of scruple.

P. A. খিল ভাঙি দামুরি হোৱা।

T. H. খি ভাঙি দামুরি হোৱা।

T. E. Sing bhāngi dāmuri hōwā.

L. E. T. It becomes a calf by breaking its horns.

E. & N. An old trying to keep off nature to become young again. He who desires for the enjoyment of the young in spite of his advanced years.

E. E. P. An old man among boys.

P. A. খিঙা হোপা দিয়া।

T. H. খিঙা হোপা দিয়া।

T. E. Singā hōpā diā.

L. E. T. Sucking by a horn.

E. & N. *Singa* is a crude impliment made of hollow horns to suck out blood and pus from an opened boil. It became proverbial to suck out or squeeze out a thing.

E. E. P. Squeezing out everything.

P. A. খিকত দিয়া মাছ।

T. H. খিকত দিয়া মাছ।

T. E. Śikat diā māch.

L. E. T. Fishes fried in sticks.

E. & N. A fish when pierced by a stick becomes powerless; needless to say, it is dead when fried. It refers to one who has absolutely become powerless.

P. A. P. খিল পৰা কুপতি।

E. E. P. A fish that is fried.

P. A. নিমলুর কৰ দেখি,

তাকে আছে পক্ষী বধি।

T. H. নিমলুর কৰ দেখি,

তাকে আছে পক্ষী বধি।

T. E. Śimalur kar dekhi, tāke ache pakshi rakhi.

L. E. T. The birds keep waiting at the sight of the buds of the silk-cotton tree.

E. & N. The red buds of 'Simul tree' produce silk-cotton and serve no meal to the waiting birds. Thus it is useless to wait for the unborn.

R. S. P. অসম্মত হৈমন্ত্যস্বয়ং জন্ম।

তথাপি রাম: কৌন্তুমে সূতায় ॥

E. E. P. Waiting for the unborn.

P. A. খিল চিকুতিলে নখ কৰা বান্ধ।

T. H. খিল চিকুতিলে নখ কৰা বান্ধ।

T. E. Śil chikutile nakh kahai jāi.

L. E. T. One wastes one's nails by pinching a stone.

E. & N. He who tries to injure others injures himself.

P. A. P. আত্মপটল দুই পেলালে দুখত পবে ।

E. S. P. মহম্মি: স্বপ্নলাগেবু বিপদেব গরীবলী ।

E. E. P. (i) Harm watch harm catch.  
(ii) Spitting against the wind, spitting on one's face.

P. A. শিল্প গিলিলে জীণ নাযান্ন ।

T. H. শিল্প গিলিলে জীণ নাযান্ন ।

T. E. Šil gilile jin nājai.

L. E. T. Swallow a stone, it is not assimilated.

E. & N. Unworthy actions produce unworthy results.

P. A. P. দুই খালে এলাব হাণে ।

E. S. P. লক্ষ্যলবি সৌকর্য্য সৌখ্যেই বদলাববন্ ।

E. E. P. (i) Action has reaction and cause has its effect. (ii) He that marries before he is wise will die before he thrives.

P. A. শিল্প পবা কুপতি ( কপৌ )

T. H. শিল্প পবা কুপতি ( কপৌ ) ।

T. E. Šil parā kupati ( kapou )

L. E. T. A Dove beaten by hails.

E. & N. Much sufference is caused to birds that are beaten by hails. It refers to one who has suffered a lot.

P. A. P. শিকত দিয়া বাহ ।

P. A. শিষ্টব কাষত বকা কালী ।

T. H. শিষ্টব কাষত বকা কালী ।

T. E. Šivar kāshat rakshā kālī.

L. E. T. Rakshākālī by the side of Šiva.

E. & N. An unequal match is referred to. Šiva is supposed to be of very fair complexion while *Rakshākālī* (His feminine aspect) is supposed to be of very dark complexion.

E. E. P. Desdimona by Othelo's side.

P. A. শিশু নায়ক, স্ত্রী নায়ক,

বহু নায়ক অনায়ক ।

T. H. শিশু নায়ক, স্ত্রী নায়ক,  
বহু নায়ক অনায়ক ।

T. E. Šishu nāyak, stri nāyak,  
bahu nāyak anāyak.

L. E. T. Mastery by a child, a woman and by many, means being without a master.

E. & N. A child has got immature wits, woman's wits are limited as they remain inside the house and the wits of many can not come to a decision. The aforesaid wits fail in their undertakings.

E. S. P. লবকা বদ্র প্রবকা শিশুরখিলীলী  
শিষ্টবরী সন্দী ।

ন হি ন হি লব অনায়া জীবিলাখাখি  
দুর্ভলী ॥

E. E. P. Many hands make light work. An ass that is common property is saddled to death. Everybody's business ends in ruin.

P. A. শিল্পালব জাক জাক,

শিষ্টব এক ।

T. H. শিষ্টব জাক জাক, শিষ্টব এক ।

T. E. Šiyālar jak jāk singhar ek.



L. E. T. Crowds of foxes can not equal a lion.

E. & N. It is the quality that matters and not the quantity.

P. A. P. এটাও এশটা, এশটাও এটা।

E. S. P. বৃদ্ধাশ্রমঃ সন্ন্যাসী হস্তি বজ্রবাহা মণিরপি।

E. E. P. (i) Virtue prevails over vices.  
(ii) Hundred fools can not take a wise decision.

P. A. শিলালব শিং দেখে।

T. H. ছিলাকু যি দেহে।

T. E. Śiyalar ſing dekhe.

L. E. T. He sees the horns of a jackal.

E. & N. Looking for absurd things. One who is suspicious.

E. E. P. There is a snake in the grass.

P. A. শিলালী চন্দ্রমুখী,  
ঘোষাকারা বাজপক্ষী।

T. H. ছিলালী চন্দ্রমুখী,  
ঘোষা কাষা বাজপক্ষী।

T. E. Śiyālī chndaramukhi,  
dhōrakāwā rājpakshi.

L. E. T. The jackal is moon-faced and the crow is a kingly bird.

E. & N. An unworthy may praise an unworthy but they remain what they are.

P. A. P. কণা গোব নাম পদ্মলোচন।

E. E. P. (i) Every bird thinks its own nest beautiful. (ii) An ass is beautiful to an ass and a pig to a pig.

P. A. শুই থকা শিলালৈ,  
হাঁহ ধৰিব নোৱাৰে।

T. H. শুই থকা ছিলাকৈ, হাঁহ ধৰিব নোৱাৰে।

T. E. Śui thakā śhiyālē, hāh  
dhariba nōwāre.

L. E. T. The fox that remains sleeping can not catch a duck.

E. & N. It means that lazy people are unable to earn a living. This proverb is an echo of the well-known English saying.

E. S. P. নহি ভ্ৰমল সিহলৈ পৰিহাসিত  
শুই থকা।

E. E. P. A sleeping fox catches no poultry.

P. A. শুকান বালি কিমান তিতাব ?

T. H. শুকান্ বাকি কিমান্ তিতাব্ ?

T. E. Śukān bālī kimān titaba ?

L. E. T. How much wet can you make dry sand ?

E. & N. He can not be helped who always lives in want.

E. E. P. A beggar's bag has no bottom.

P. A. শূদ্রৰ মুখেও বেদ শিকিবা।

T. H. শূদ্র মুখোও বেদ শিকিবা।

T. E. Śūdar mukheō veda śikiba.

L. E. T. Learn the Vedas even from a sudra.

E. & N. Veda means knowledge. Vedas also mean the books containing ancient wisdom. According to Hindu division of labour or caste system the Brahmins are those who cultivate wisdom and the Sudras

render physical services. Yet there are exceptions. So it is wise to receive knowledge from those who are not high-born.

E. S. P. বুদ্ধিমানেরাও বাক্যে ব্যাক্যে।

E. E. P. (i) Acquire knowledge even from a child. (ii) If the counsel be good no matter who gave it. (iii) Wisdom is often found even under a shabby coat.

P. A. শেণব একজাত।

T. H. শেনব্ একজাত্।

T. E. Śenar ek jāt.

L. E. T. Hawks are of one species.

E. & N. The nature of the knave is the same.

P. A. P. বান্দব ডেকা বুঢ়া চিন নাই।

E. S. P. ব: স্বভাবোহি বসন্তোহি লক্ষ্যোহি  
বুঝিগম:।

E. E. P. Once a knave always a knave.

P. A. শেনটো যোরাদি গল,  
কোঁটাটো আহা দি আহিল।

T. H. শেনটো যোরাদি গল্,  
কোঁটাটো আহা দি আহিল্।

T. E. Śontô jôwā di gal,  
fenchātô āhā di āhil.

L. E. T. Went like a hawk and returned like an owl.

E. & N. Showy people achieve little.

E. S. P. বহায়েসে কতকিমা।

E. E. P. Much ado about nothing.

P. A. শেন মেলি বং চায়।

T. H. শেন্ মেচি বং আয়্।

T. E. Śen meli rang chāi.

L. E. T. Sets a hawk on and enjoys the fun.

E. & N. Enjoyment at the cost of other's life.

E. E. P. Pig sticking.

P. A. শেব বকা মাল বকা।

T. H. শেব্ বকা মাল্ বকা।

T. E. Śesh rakshā māl rakshā.

L. E. T. He who can finish his work well, can maintain his prestige.

E. & N. The good finish of a craftsman brings him fame.

E. E. P. All is well that ends well.

P. A. যাঠী বুঢ়ীৰ নাতি ভতৰ।

T. H. যাঠী বুঢ়ীৰ্ নাতি ভতৰ্।

T. E. Shāthi buhrir nāti bhatar.

L. F. T. An old woman of sixty marrying a grandchild (grand-children's age).

I. & N. Old and young people can not think alike.

E. E. P. It is hard to put young heads on old shoulders.

P. A. বোলত নাসাথে পুত,  
কাড়িত নাকাটে সূত;  
বিবস্ত কালত নকবে মাগন!  
নদী পাই নকবে গাহন।  
হা পুত! হা সূত! হা মাগন!  
হা গাহন!

- T. H. বোঝ মালাধে পুত,  
কালিস মালাধে পুত ;  
বিবস কাফস নকরে মাগন,  
বদী বাহ নকরে মাগন ।  
হা পুত ! হা পুত ! হা মাগন !  
হা মাগন !
- T. E. Shólat nāsādhe put,  
kātit nākāte sut ;  
bishay pāi nakare māgan,  
nadi pāi nakare gāhan.  
Hā put ! hā sut ! hā māgon !  
hā gāhan !
- L. E. T. You will repent if you do not  
get a son at sixteen, do not  
spin in Kāti, do not receive  
presents while an officer, do  
not bathe when you come  
across a river.
- E. & N. Maidens are at the peak of  
their beauty at sixteen and it  
is the best time for marriage.  
Ātī ( month ) is the best time  
for spinning Muga ( silk ), also  
cotton. The best time for  
one to seek presents is while  
an officer. The best time for  
one to take a bath is coming  
across a river. One who does  
not avail of these will repent.
- E. E. P. Groping in the dark. An  
ounce of discretion is worth  
more than a pound of  
knowledge.
- P. A. জ্ঞানভ মেকুরী বাঁধ ।  
T. H. জ্ঞানভ মেকুরী বাঁধ ।  
P. E. Śrāddhat mekuri bāndhā.
- L. E. T. Tying a cat at sraddha cere-  
mony.
- E. & N. The custom might have  
cropped up with the ignorant  
to prevent a cat from eating  
the sweets. Bad or un-  
reasonable customs can not  
last long.
- E. E. P. Cakes and bad customs are  
sure to break.
- P. A. শ্রীমন্তব আপদ নাই ।  
T. H. শ্রীমন্তব আপদ নাই ।  
T. E. Śrīmantar āpad nāi.
- L. E. T. A fortunate person has no  
danger.
- E. & N. The fortunate need not fear  
anything.
- L. S. P. শ্রীমন্তব কাম্যবদ্য : ।  
E. E. P. (i) A gold key opens every  
door. (ii) Fortunates are al-  
ways fortunate.
- P. A. শ্রীকৃষ্ণ পোবা মাছ ।  
T. H. শ্রীকৃষ্ণ পোবা মাছ ।  
T. E. Śrībatsar pōra māch.
- E. E. P. The fried fish of *Sribatsa*.
- E. & N. Diligence is of no use when  
luck is wanting. It is said  
that the king *Sribatsa* in his  
adversity fried a fish to  
appease his hunger. But the  
fried fish got alive and slept  
away from his hand as the  
king was washing it in a river.  
The proverb originated from  
this to mean ill-luck.

E. S. P. अहो ईवाभिवासानां प्राप्तेऽन्वयः एकावस्ते ।

E. E. P. (i) He has lost his last straw.  
(ii) Slipping away the last morsel of bread. (iii) Deligence is of no use where luck is wanting.

P. A. सज्जनव मात, हातीव दांत ।

T. H. सज्जन मात, हातीव दांत ।

T. E. Sajjanar māt, hātir dānt.

L. E. T. The words of saints are like ivory.

E. & N. Words of pious or virtuous people are valuable.

E. S. P. उदयति यदि आनुः पश्चिम दिग्दिशाले,  
विकसति यदि पद्मं पद्मसारे शिवायाम् ।  
प्रचलति यदि मेघः शीतलां याति बहिः,  
न भवति पुनरन्वयत्मावर्णं सज्जनानाम् ॥

P. A. P. हाकिम लबिलेउ हकुम मलवे ।

P. A. सदाय सदाय जय ।

T. H. सदाय सदाय जय ।

T. E. Satyar sadāi jay.

L. E. T. Truth always wins.

E. & N. Truth can not be suppressed and it is respected as soon as it comes out.

E. S. P. सत्यमेव विजयते ।

E. E. P. (i) There is no religion higher than truth. (ii) Though a lie may be swift, truth overtakes it.

P' A. गडीबो मति जय हय ।

T. H. सतीरो मति जय हय ।

T. E. Satirō mati lar hai.

L. E. T. Even the chaste women sometimes slip.

E. & N. We are apt to commit mistakes.

P. A. P. हातीबो पिहने पाउ,

सज्जनबो बूबे नाउ ।

E. S. P. झुकीबाळ मतिममः ।

E. E. P. (i) Even Homer himself sometimes nods. (ii) There is a foolish corner even in the brains of the sage. (iii) To err is human.

P. A. गाढो भाईव भूव पका,  
काको केरे नोबोले काका ।

T. H. सातो भाहर मुर पका,

काको केरे नोबोले काका ।

T. E. Sātō bhair mur pakā,  
kākō kewe nōbōle kākā.

L. E. T. All the seven brothers have grey hairs and none of them address the other as brother.

E. & N. None will respect others, if all the people think themselves great. If everybody tries to be the master there will be none to work for them.

P. A. P. गाढोईवे दाडि हूनि पका,  
काको केरे नोबोले कका ।

E. E. P. (i) I stout you stout, who will take the dirt out? (ii) I am master, you are master, who will drive the ass?

- P. A. সম্ভব লুকাল দুইব অকাল ।  
 T. H. সম্ভব লুকাল দুইব অকাল ।  
 T. E. Santar sukāl duster akāl.  
 L. E. T. Prosperity for the honest and adversity for the wicked.  
 E. & N. The wicked can not always succeed and they land in distress in the long run, but honesty earns forever  
 P. A. P. সম্ভব লগত সুবিবা খাবা গুহা পান ।  
 দুইব লগত সুবিবা কাটা যাব কাণ ।  
 E. S. P. দ্বিষতেহি অধিকার হীনে: সহ সমাগমাত্ ।  
 সমীক্ষ সমসামেতি বিধিষ্টৈঃ বিধিষ্টতাত্ ॥  
 E. E. P. Wisdom prevails over knavery.

- P. A. সপোন দেখিলে বুড়াইও মূটে,  
 বাবত পবিলে শিলো উটে ।  
 T. H. সবোব দেখিলে বুড়াইও মূটে,  
 বাবত বরিতে শিলো উটে ।  
 T. E. Sapôn dekhile buhrājō mūte,  
 dhārat parile śilō ute.  
 L. E. T. Even an old man passes urine (in bed) in dreams, also stones are carried away by (strong) currents.  
 E. & N. People commit untoward acts under compulsion.  
 E. S. P. মীমস্বাষি হে মজ্জ: ।  
 E. E. P. Need makes an old wife trot.

- P. A. সম্ভব লগত সুবিবা,  
 খাবা গুহা পান,  
 দুইব লগত সুবিবা কাটা যাব কাণ ।  
 T. H. সম্ভব লগত সুবিবা খাবা গুহা পান,  
 দুইব লগত সুবিবা কাটা যাব কাণ ।  
 T. E. Santar lagat phuribā  
 khābā guwā pān,  
 duster lagat phuribā katā jāba  
 kān.  
 L. E. T. Go with good people, you can chew betel. Go with bad people, your ears will be cut off.  
 E. & N. If a man keeps good company he is rewarded; if he keeps evil company he will be punished.  
 E. S. P. দ্বিষতেহি অধিকার হীনে: সহ সমাগমাত্ ।  
 সমীক্ষ সমসামেতি বিধিষ্টৈঃ বিধিষ্টতাত্ ॥  
 E. E. P. Wisdom prevails over knavery.

- P. A. সভা শুধনো লোক ।  
 T. H. সভা শুধনো লোক ।  
 T. E. Sabhā śuwanī lōk.  
 L. E. T. A man who beautifies a gathering.  
 E. & N. A man with imposing appearance adds to the beauty of a gathering.  
 E. E. P. He has an imposing appearance.

- P. A. সময় থাকিতে নাম লোবা ।  
 T. H. সময় থাকিতে নাম লোবা ।  
 T. E. Samay thakōṇte nām lōwā.  
 L. E. T. Pray while there is time.  
 E. & N. Make good use of your opportunity. He who is careful is saved from unnecessary troubles. People try to pray at the time of

- death. Pious people are careful to pray when there is time.
- E. E. P. (i) Hit while the iron is hot.  
(ii) Make hay while the sun shines.
- 
- P. A. সময়স্ব এক ঝব, অসময়স্ব দহ ।  
T. H. সমযর এক ঘর, অসমযর দহ ।  
T. E. Samayar ek éar, asamayar dah.  
L. E. T. One timely patch is equal to untimely ten.
- E. & N. If you mend a thing right at the beginning, it saves a lot of your future trouble.
- P. A. P. সময়স্ব শব ।  
E. E. P. A stitch in time saves nine.
- 
- P. A. সময়স্ব ঝব ।  
T. H. সমযর ঘর ।  
T. E. Samayar éar.  
L. E. T. A timely patch.  
E. & N. *Sôr* means a hole in the fencing. If we do not attend to petty repairs in time they involve greater expenditure.  
E. E. P. He is wise that is wise in time.
- 
- P. A. সম্পদত ভাই ভনী,  
নিদানত কাব কুনি ?  
T. H. সম্যদত মাছ মণী, নিদানত কার কুনি ?  
T. E. Sampadat bhāi bhani,  
nidānat kār kuni ?  
L. E. T. We are brothers and sisters during prosperity, but who's who during adversity ?
- E. & N. Prosperity teaches us to neglect one's near and dear ones. Poor relations surround their rich kinsmen, but the rich relatives seldom recognise their poor kinsmen.
- P. A. P. বনতব কুণী, হেমতব কোন ?  
E. S. P. আদত্ত মিথ জনীষাদ্,  
বুঝে দ্বন্দ্বণে দুজিহ ।  
মাচ্ছা ক্রীণেযু ভিত্তে অলসেযু  
খ বান্দবদাদ্ ॥
- E. E. P. (i) Prosperity forgets father and mother. (ii) Danger past, God forgotten.
- 
- P. A. সময়ে সকলো সহ্য করান ।  
T. H. সময়ে সকলো সহ্য করাও ।  
T. E. Samaye sakalô sahya karnāi.  
L. E. T. Time teaches us to forbear everything.  
E. & N. As time passes on, our deepest wounds, physical and mental are healed up. Our saddest events are lost in time.  
E. E. P. Time is the best healer.
- 
- P. A. সমানে সমানে কবে কাজ,  
হাবে জিকে নাই লাজ ।  
T. H. সমাদে সমাদে কবে কাজ,  
হাবে জিকে নাহ কাজ ।  
T. E. Samāne samāne kare kaj.  
hāre jike nāi lāj.  
L. E. T. There is nothing to be ashamed of for loss and gain in dealings with equals.

E. & N. Make friends with equals and the world can not laugh at you for the loss and gain from them. One is sure to feel uncomfortable in unequal company.

P. A. P. ବଳୀ ନିର୍ବଳୀ କିହ ବାତାବାତି,  
ଧନୀ ନିର୍ଧନୀ କିହ ବାତାବାତି ।

E. S. P. ମହାତ୍ ମହତ୍ତ୍ବେବ କରାତି ବିକଳମ୍ ।

E. & N. (i) Meet people on equal footing. (ii) Unequal matches are ever worth anything.

P. A. ନବିଗ୍ରହତ ହୃଦେ ଥବେ ।

T. H. ଶରିସାହତ ସ୍ତୁତେ ଧରେ ।

T. E. Sariyahat bhute dhare.

L. E. T. The evil spirits sit on mustard seed.

E. & N. It is supposed that the evil spirits dread mustard seed and that these could be sent away with the help of mustard seed. One becomes helpless when such things happen. It means that sometimes the skilful are also over-reached.

P. A. P. ଓଜାବ ନାକତ ଥବେ ଧାର ।

E. E. P. The skilful are sometimes over-reached.

P. A. ମକହେ ମାମେ ବାହିରେ,  
କେହୁଲେକୋ ତର ।

T. H. ଶରୁତେ ଶାପେ କାହାରେ, କେହୁଲେକୋ ମଧ ।

T. E. Sarute sāpe khāhebe,  
kechulaikō bhai.

L. E. T. He dreads a worm, who while young is bitten by a snake.

E. & N. He dreads small things that resemble the cause of his past sufference.

P. A. P. ବସପୋବା ଗୁରୁତେ ବଡ଼ା ଦେବ ଡରେ ।

E. E. P. (i) A burnt child dreads the fire. (ii) Whom a serpent has bitten dreads a lizard.

P. A. ମହାତ୍ ତିନି ଅବସ୍ଥା ।

T. H. ଶସ୍ତାର ତିନି ଅବସ୍ଥା ।

T. E. Sastār tini abastha.

L. E. T. Cheapness has three stages.

E. & N. Cheapness makes one repent at three stages. Firstly one repents at the expenditure, secondly it needs early mending, thirdly it wears out early.

P. A. P. ମହା ମହା ।

E. E. P. (i) Cheap goods are dear in the long run. (ii) Short pleasure, long penance.

P. A. ମାଗବ ମୋହୋବା କଥା ।

T. H. ଶାଗର ମୋହୋବା କଥା ।

T. E. Sāgar sōhōwā kathā.

L. E. T. Drying up a sea by mere words.

E. & N. One may talk big, but it would not solve his problem : as one may talk of drying up the seas though it remains an impossibility.

E. S. P. ବୁଲେବେ ମାମିଟ୍ଟ ଜଗତ୍ ।

E. E. P. Big talkers, less doers.

- P. A. সাপ্তদে নগর, নগরে সাপ্তদে ।  
 T. H. সগরে নগর, নগরে সগর ।  
 T. E. Sāgare nagar, nagare sāgar.  
 L. E. T. Today a city, tomorrow a sea.  
 Today a sea, tomorrow a city.  
 E. & N. Nothing can remain the same  
 forever.  
 E. E. P. (i) History repeats itself.  
 (ii) Today a king, tomorrow  
 a beggar; today a beggar, to-  
 morrow a king

- P. A. সাপ্তদে ডিঙ্গার চুর নকরে ।  
 T. H. সগরে ডিঙ্গার চুর নকরে ।  
 T. E. Sāgare dingār chur nakare.  
 L. E. T. The ocean would not steal a  
 'dingar' (a fish trap made of  
 split bamboo.)  
 E. & N. Great men are above pettiness.  
 P. A. P. ১। বাবে বাঁহ নাথায় ।  
 ২। ডাঙর যন হুঁয়ীরা নহয় ।  
 E. S. P. জবি নিম্নোদমাযাবি যানতী বাসি  
 ধীরসায় ।  
 E. E. P. Great minds are not mean.

- P. A. সাপ্তদে ভাব ডিঙিত জাঁবা ।  
 T. H. সগরে ভাব ডিঙিত জাঁবা ।  
 T. E. Sāgare bhār dingit jāra.  
 L. E. T. He puts the load of the *Sang*  
 (the load carried on a pole  
 by two) on his neck.  
 E. & N. One who increases his burden  
 foolishly. He who suffers for  
 his ignorance or foolery.  
 E. E. P. Foolishness, the folly of youth,

- P. A. সাপ্তদে নগর (ডিঙি) ডিঙা ।  
 T. H. সগরে নগর (ডিঙি) ডিঙা ।  
 T. E. Sāgare gal (dingi) chingā.  
 L. E. T. Tearing one's neck by being  
 yoked with another.  
 E. & N. The criminal and his co-la-  
 borator are equally punished.  
 One must suffer for the  
 company he keeps.  
 P. A. P. উত্তর নগর বগরী পোবা ।  
 E. S. P. দ্বিগতে দুই দ্বিগত দুইগে: সহ সমা-  
 দানসায় ।  
 L. E. P. He sins as much who holds  
 the sack as he who puts into  
 it

- P. A. সাজি কাছি ওলালে,  
 বান্দবীয়ে সুন্দরী ।  
 T. H. সাজি কাছি ওলালে, বান্দবীয়ে  
 সুন্দরী ।  
 T. E. Sāji kachi òlale, bāndarī ò  
 sundarī.  
 I. I. T. A monkey can appear like a  
 beautiful lady by make up  
 and neat dressing.  
 F. & N. Neatness and cleanliness  
 beautify unattractive things.  
 E. E. P. By candle light a goat looks  
 like a young lady.

- P. A. সাত পুরুষ গল ডিঙিত ঘর,  
 এতিয়া বোলে মোক বঁঠা ঘর ।  
 T. H. সাত পুরুষ গল ডিঙিত ঘর,  
 এতিয়া বোলে মোক বঁঠা ঘর ।



- T. E. Sāt purush gal tingat ghar, etiyā bōle mōk bathā dhar.
- L. E. T. For seven generations my home is in the hills ; now you want me to take the oar.
- E. & N. Traditional and conventional life of an individual does not allow him to have an abruptly different life altogether.
- E. E. P. (i) Backing a wrong horse.  
(ii) A round peg in a square hole.

- P. A. সাত কাণ্ড বামায়ন পড়ি  
সীতা কাব বাপ !
- T. H. সাতকাণ্ড রামায়ণ পড়ি সীতা  
কাব বাপ !
- T. E. Sāt Kānda Rāmāyan pahri  
Sītā kār bāp !
- L. E. T. You ask 'whose father is Sita ?'  
after reading the seven cantoes  
of Rāmāyāna !
- E. & N. Foolish questions and conclusions  
prove one's ignorance.
- P. A. P. বামায়ন পদ দেখি নে গুনি ?
- E. S. P. স্বাক্ষরদ্বীপাৰ্থ মনসি মূলা : ।
- E. E. P. John went to college to be-  
come a fool.

- P. A. সাত ঘাটব চেঙেলী ।
- T. H. সাত ঘাট বেঙেলী ।
- T. E. Sāt ghātar sengeli.
- L. E. T. A chongali (kind of fish) that  
swims about seven ghats.
- E. & N. You can not hook a fish which  
comes in contact with different

people. He who is crafty can  
make his way out without  
assistance.

- E. S. P. সৎকরস কুতো ধর্ম্যঃ কুর্চর্ম্যস্য  
কৃতঃ ধর্ম্য ।  
বেরখানাত কৃতঃ লবিহঃ কৃতঃ সত্যম  
কামিনাদ্ ॥
- E. E. P. (i) A crafty knave needs no  
broker. (ii) Never offer to  
teach fish to swim.

- P. A. সাত রাজার চাউল খোজা ।
- T. H. সাত রাজার খাউল খোজা ।
- T. E. Sāt rajār caul khōwā.
- L. E. T. He ate the rice of seven kings.
- E. P. A man can gather knowledge  
or experience by visiting  
different places ( belonging to  
different kings ). Experience  
is also gathered by long life  
during which many ( seven )  
kings might have reigned.
- E. & N. (i) A man of wide experience.  
(ii) He who has seen the  
world.

- P. A. সাত সেনা মাটিত,  
ষোড় শোনে পাটীত ।
- T. H. সাত সেনা মাটিত, ষোড় ঘোঁষে পাটীত ।
- T. E. Sāt senā mātīt dhōd sōwe  
pātīt.
- L. E. T. The soldiers sleep on ground  
but the slothful sleeps in bed.
- E. & N. During the time of Ahom  
kings there were some dare  
devils who were very lazy and

would not work for their bread. The king collected these 'Dhòds' or lazy but bold men and offered them comfortable living in return for their daring services at times of difficulty.

E. S. P. **বিদ্বান্ কুড়োবো ন করোতি গৰ্ভান্ ।  
অকবন্তি মৃদোস্ত গুণৈর্বিদ্যাণা ॥**

E. E. P. (i) A laden sword in ivory scabard. (ii) Good sword has often been in poor scabard. (iii) God cures us and the doctor has his fees.

P. A. **সাত সাগর ডেব নদীর পাৰ ।**

T. H. **সাত সাগর্ তের নদীর পার ।**

T. E. **Sat Sāgar, tera nadir pār.**

L. E. T. **To cross the seven seas and thirteen rivers.**

E. & N. **A very distant place beyond easy reach.**

E. E. P. **Beyond the sun and the moon.**

P. A. **সাঁতুৰিৰ নাজানিলে,  
বাপে খান্দা খালতে ডুবি যবে ।**

T. H. **সাঁতুৰিৰ নাজানিঙে, বাপে খান্দা  
খালতে ডুবি যবে ।**

T. E. **Sānturiba nājānile, bāpe  
khāndā khālate dubi mare.**

L. E. T. **If a man can not swim, he  
may be drowned in the pond  
dug by his father.**

E. & N. **The unworthy is bound to  
suffer inspite of his rich in-  
heritance. One is sure to be  
ruined by his bad habits.**

P. A. **জবী ও বব বব ।**

E. E. P. (i) One will be drowned in his own pond if he can't swim. (ii) More are drowned in the wine cup than in Ocean.

P. A. **সাতে তিতা, মাছে পিঠা ।**

T. H. **সাতে সিতা, মাছে পিঠা ।**

T. E. **Sāte titā, mahe pithā.**

L. E. T. **Eat bitters in the week and  
eat cakes in the month.**

E. & N. **Bitter is an antedote to several  
diseases while sweets upset  
one's physical system. So it is  
advisable to eat things free-  
quently which help our growth  
and eat those things sparingly  
which is harmful to our health  
even though these are tasty.**

E. E. P. **Eat to live, do not live to eat.**

P. A. **সাঁতোব সাঁতোব নিজ বাহুবলে,  
সাঁতুৰিৰ নাজানিলে বা বসাতলে ।**

T. H. **সাঁতোর সাঁতোর নিজ বাহুবলে,  
সাঁতুৰিৰ নাজানিঙে বা বসাতলে ।**

T. E. **Sāntōr sāntōr nij bāhu bale,  
Sānturiba nājānile jā rasātale.**

L. E. T. **Swim, swim by the strength  
of your arms, if you can not  
swim, go to hell.**

E. & N. **You will perish, if you can  
not stand on your own legs.  
One can not expect to gain  
anything by depending on  
others. The valient never  
dreads his environments and  
find out suitable living any-**

where they go ; while cowards  
perish in their own den.

E. E. P. To run with the hare and  
hunt with the hounds.

P. A. P. পৰিত আশ, বমত বাস ।

E. S. P. কল্যাণ হৃদয়ৰ গচ্ছন্তি সিঁহা:

সবদ্রব্যা: গজা: ।

সৰৈবৰ প্ৰকীৰ্ত্তনো কাকা: কাপুৰবা:

হিৰা: ॥

E. E. P. Either perish or fly on your  
own wings.

P. A. সাঁপৰ সৰু, বাঁপৰ সৰু ।

T. H. সাপৰ্ সৰু, বাপৰ্ সৰু ।

T. E. Sāpar saru, bāpar saru.

L. E. T. A young father and a young  
snake.

E. & N. A father and a snake must not  
be disregarded as young and  
as such weak.

P. A. সাঁপ মাৰি মেজত বিহ মেৰা ।

T. H. সাপ মাৰি মেজত বিহ মেৰা ।

T. E. Sāp māri nejat bih nerā.

L. E. T. Do not kill a snake and leave  
the venom in its tail.

E. & N. Kill a snake if you would.  
Do not leave it injured i.e. see  
a thing to the end of it.  
Source of trouble should be  
thoroughly removed, but not  
partially.

P. A. P. সৰু তাই শহৰ দেখি হুত

কাপোৰ নলয় ।

E. E. P. (i) Little enemies and little  
wounds must not be despised.  
(ii) Never neglect a small  
matter or expense. (iii) Do  
not dispise a slight wound or  
a poor relative.

P. A. P. অৰ্ধ শেৰ ব্যাধি শেৰ ।

E. S. P. জ্বল জোৰামি মেঘ: ধনুদেবতমেঘ ।

পুন: পুন: প্ৰবৰ্ত্তনো সমোজ্জ্বল ন হইবে ॥

E. E. P. (i) Work done by halves are  
never done right. (ii) Never  
meet troubles half way.

P. A. সাঁপ মেউলৰ সমন্ধ ।

T. H. সাপ মেউলৰ সমন্ধ ।

T. E. Sāp meular samandh.

L. E. T. The relation between a snake  
and a mongoose.

E. & N. These creatures begin to  
fight at sight. An uncordial  
relation is refered to by the  
proverb.

P. A. সাঁপ হৈ খাঁহ, বেজ হৈ চাঁহ ।

T. H. সাপ হৈ খাখ, বেজ হৈ খাখ ।

T. E. Sāp hai khāi, bej hai cāi.

L. E. T. He bites being a snake and  
attends being a curer.

E. & N. One who can not be depended  
upon. One who is treacherous.

E. S. P. অহি লুকুতৰ ।

E. E. P. At dagger's drawn.

P. A. সাঁপৰ মেজ হিৰা বাৰ ।

T. H. সাপৰ মেজ জিহা দ্বাৰ ।

T. E. Sāpar nej chiga dhar.

L. E. T. Current that can tear a snake's tail.

E. & N. Snakes can swim across strong currents. A struggling snake indicates the current to be very strong.

P. A. সাপে খায় লেখি,  
বাবে খায় দেখি।

T. H. সাই জাৰ উজি, বাই জাৰ দৈজি।

T. E. Sāpe khāi lekhi, bāghe khāi dekhi.

L. E. T. A snake bites by counting and a tiger devours at sight.

E. & N. Snake bite occurs as is predestined but tigers fall upon their prey at sight. We can not be on our guard against snake-bite but we can be on our guards against tigers. It means that we can not alter our destiny, but by endeavour we can mould it to a certain extent.

P. A. সাপে খায়, কাপে খায়।

T. H. সাই জাৰ, বাই জাৰ।

T. E. Sāpe khāi, kāpe khāi.

L. E. T. A snake bites and a pen bites.

E. & N. As the snake can injure you irrepai rably so can the pen. Both intellect and physical force can injure us.

E. E. P. (i) The pen is not weaker than the sword. (ii) Pen is mightier than the sword.

P. A. সাপে খুটিলেও তিনি বাৰ হাঁপে।

T. H. সাই খুটিবোঁ যিহি বাৰ হুতি।

T. E. Sāpe khutileo tini bar hāpe.

L. E. T. Even the snakes hiss thrice before they bite.

E. & N. It is good law to issue warnings before one is punished.

E. E. P. To be forewarned is to be forearmed.

P. A. সাপে হে সাপৰ ঠেং দেখে।

T. H. সাই হৈ সাপৰ ঠেং দৈ।

T. E. Sāpe he sāpar theng dekhe.

L. E. T. A serpent sees the leg of a serpent.

E. & N. The crafty knows the crafty.

P. A. P. চোখে হে চোখৰ ঠেং দেখে।

E. S. P. ১। জহিবেক জো: বাহান্ বিজানানি  
ন সন্ধ্যব:।

২। জানন্তি হি গুণান্ বক্তুঃ সন্ধিযা  
দ্ব্য সাহসান্।

বেলিবিজ্ঞানমা সার গিরীনা

বহিমানবন্ ॥

E. E. P. Set a thief to catch a thief.

P. A. সাপো মৰক জাতিও লাভাওক।

T. H. সাপো মৰক জাতিও লাভাওক।

T. E. Sāpō marak jāthiō nabhāngak.

L. E. T. Let the snake be killed and the stick not broken.

E. & N. Half hearted jobs can not produce good results.

E. E. P. Spare the rod and spoil the child.

- P. A. সাক্ষিত পেলাবটেন নাই চবি,  
নাই বাবাত বাঁহ ।  
সাক্ষিত পেলাবটেন নাই কানি,  
দিয়ে কপত বাঁহ ।
- T. H. সারিত বেজাবটী বাহু বরি,  
বাহু ভারীত বহি ।  
সারিত বেজাবটী বাহু কানি,  
দিয়ে কপত বহি ।
- T. H. Sarit pelābalai nāi chari,  
nāi bārit bāṅh.  
dharit pelābalai nāi kani,  
diye rupat jāṅh.
- L. E. T. He has got no pole to be on  
the line of a boatman, neither  
has he bamboos in his back-  
yard to make one. He has  
got no rags to lay on the mat  
though he flings himself at  
beauty.
- E. & N. Boats are pushed to speed  
with bamboo poles. He who  
does not possess a ready pole  
or bamboos to make one for  
him can not become a boat-  
man, likewise one who does  
not even possess a rag to make  
a bed must not hope to marry  
a beautiful wife. One must  
not desire to live beyond  
means.
- P. A. P. সাক্ষিত বুদ্ধি লোভা ।
- E. S. P. ১। অবশিষ্ট সূত্রস্তু গুণেবিনীতা ।  
২। প্রাক্ষিত্যে কতি জোবাস্ত্রাভূতব  
বাসনাঃ ।
- E. S. P. He who lags most lags most.

- P. A. সাক্ষিত্যেব বিনাশ নাই ।
- T. H. সাক্ষিত্যেব বিনাশ নাই ।
- T. H. Sāwadhānar bināsh nāi.
- L. E. T. The careful has no fear of  
destruction.
- E. & N. He who is careful can keep  
away from danger. Perpetual  
vigilance is the price of  
freedom.
- E. E. P. (i) Little boats must keep  
near shore. To be forewarned  
is forearmed. (ii) A danger  
foreseen is half avoided.  
(iii) He who suspects is  
seldom at fault.
- P. A. সাক্ষিত্যে বাকুল দিবা ।
- T. H. সাক্ষিত্যে বাকুল দিবা ।
- T. H. Sāh khāi bākal diā.
- L. E. T. Eating the flesh of a fruit and  
offering the skin ( to others ).
- E. & N. It refers to extreme selfishness.
- E. E. P. (i) To take the honey and  
leave the thorn. (ii) He  
swallows the egg and gives  
away the shell in alms.
- P. A. সাক্ষিত্যে পবিত্র ।
- T. H. সাক্ষিত্যে পবিত্র ।
- T. H. Sāhar parishay.
- L. E. T. Proof of one's courage.
- E. & N. He is courageous who acts  
according to his conviction  
even if people laugh at him.
- E. S. P. সূত্র স্ত্রী সাক্ষিত্যে ।
- E. S. P. Courage of conviction.

- P. A. ଜାହେ ନିଧି, ଅର୍ଜୁନେ ନିଧି ।  
 T. H. ଜାହେ ନିଧି, ଅର୍ଜୁନେ ନିଧି ।  
 T. E. Sāhe siddhi, arjane nidhi.  
 L. E. T. Courage conquers and work is wealth.  
 E. & N. One's success depends upon his courage as one's wealth depends upon his work.  
 E. S. P. ଉଦୟେ ହି ଶିବ୍ୟନ୍ତି କାନ୍ୟାମି  
 ବ ଶରୀରବେ ।  
 E. E. P. (i) No venture no gain. (ii) No cross no crown. (iii) It is courage that conquers in war and not good weapons.  
 P. A. ଜାକାତେ ବୁଦ୍ଧକ ଦେଖି,  
 ଆକ କି ପାପକ ଲେଖି ।  
 T. H. ଜାକାତେ ବୁଦ୍ଧକ୍ ଦେଖି, ଆବ କି  
 ଦାପକ୍ ଲେଖି ।  
 T. E. Sākahāte Krishnak dekhi,  
 aru ki pāpak lekhi !  
 L. E. T. He sees Krishna before him,  
 what he cares for sins !  
 E & N. When a man feels sure that he is upholding a right cause, he is free of fear. A right cause receives God's support.  
 E. E. P. A clear conscience is a sure card.  
 P. A. ନିରାଶ ପେଟେ ନିନ୍ଦା ନୋପାଏ ।  
 T. H. ନିରାଶ ପେଟେ ନିନ୍ଦା ନୋପାଏ ।  
 T. E. Singhar petat śiṅṅa nōpaje.  
 L. E. T. A fox is not born of a lion.

- E. & N. Meanness can not be had in great minds. No fig in a vine nor vine in a fig.  
 P. A. ଦାପେ ଦାନ ଦାପାୟ ।  
 E. S. P. ଦୟା ଦିଅଁ ତଥା ଦାପକ୍ ଦୟା ଦାପକ୍  
 ତଥା ମିଳା ।  
 ବିଦେବାସି ଶିବାପାଶ ଶାନ୍ତବାସିଦେବତା ॥  
 E. E. P. Great souls are not cast down by adversity.  
 P. A. ନିଜନୀତେ ଘୋରେ ।  
 ( ନିଜନୀତେ ଘୋରେ । )  
 T. H. ନିଜନୀତେ ଘୋରେ । ( ନିଜନୀତେ ଘୋରେ ) ।  
 T. E. Sicanite Sōwe. ( Shante sōwe ).  
 L. E. T. He sleeps in a scoop.  
 E & N. The scoop is a small thing to remove water. It is impossible to make a bed of it. It refers to an idle man who desires to take rest on anything and everything.  
 E. S. P. ହୁସ୍ତୁହାସା: କି ନ କରୋତି ଦାପକ୍ ।  
 P. A. ନିନ୍ଦା ନ ଡିବିବ ନିନ୍ଦା ( ଜାନ )  
 ହୁଦି, ଉଦବଦ ଜନ୍ମ କଥା ହୁଦି ।  
 T. H. ନିବାଦ ତିରୀ ନିବାଦ ( ସ୍ବା ) ହୁଦି  
 ଜନ୍ମବଦ କଥା ହୁଦି ।  
 T. E. Śiṅṅa tiriṅgiṅṅa (jān) buddhi  
 bhatarat lai kathā suddhi.  
 L. E. T. A shrewed wife has intelligence enough to act in consultation with her husband.  
 E. & N. He who follows established social rules is not mocked at.



It is safe to live a conventional life.

P. A. P. হুবি পুহি কবে কাজ হাবে জিকে  
মাই জাক।

E. E. P. Do as others do and few will laugh at you.

P. A. সিদ্ধির মুখব সিঁড়ান।

T. H. सिन्धिर मुखर सिआ।

T. H. Sindhir mukhar siyāl.

L. E. T. A jackal at the mouth of a burglar's hole. (dug to enter into a house).

E. & N. He who is caught while committing an offence.

E. E. P. Caught red handed.

P. A. স্ত্রী-বুদ্ধি প্রলয়নকারী।

T. H. स्त्री-बुद्धि प्रलयकारी।

T. H. Stri-budhi pralayan kari.

L. E. T. Women's advice leads to disaster.

E. & N. Normally women are supposed to be jealous and inconsistent, hence their advice leads to unfavourable consequences.

E. E. P. স্ত্রী-বুদ্ধি: প্রলয়নকারী।

E. E. P. Woman is inconsistent.

P. A. হুবি পুহি কবে কাজ,  
হাবে জিকে মাই জাক।

T. H. हूबि पूहि करे काज,  
हावे जिके माई जाज।

T. H. Sudhi puchi kare kaaj,  
hāve jike māi jāj.

L. E. T. He is not to bear shame, for loss and gain, who acts under expert advice.

E. & N. Proceed with expert's advice. No matter you succeed or fail.

P. A. P. সিঁড়ান তীবীষ সিঁড়ান হুডি, ততবত লর  
কথা হুবি।

E. E. P. Do as others do and few will laugh at you.

P. A. সূড়া নরাত টং দিরা।

T. H. सुड़ा नराट टं दिरा।

T. H. Sudā narāt tang dia.

L. E. T. He guards the stubble.

E. & N. It is not paying to run unprofitable concerns.

P. A. P. শিবদূষ কব দেখি ভাকে আদে  
পকী বধি।

E. S. P. असमन्वय हेमदुषण जनन।

E. E. P. (i) Fighting after a shadow.  
(ii) It is no use pumping a dry well.

P. A. সেও হলে পকা হানে  
বাট দিবে।

T. H. सेओ हले पका हाने बाट दिवे।

T. H. Seó hale pakā dhāne bāt diye.

L. E. T. Mature paddy will make water if you become slanting.

E. & N. It means that nobody stands in the way of a courteous man. Good demeanour is loved and regarded. Humility opens the door to heaven.

P. A. P. উদ্ভূতি হৈ পবিত্র কলশেও বাফাটে ।

R. R. P. কলশি পোষ্মকলি প্রসন্নবো ।

কলশি গীতঃ প্রসন্নানি কলশঃ ॥

R. R. P. Courtesy costs nothing. He that humbles himself shall be exhalted.

P. A. বৈত-বৈত গোবিন্দব চিফা  
বাঁবা আক বাঁবা ।

T. R. ভৈত-ভৈত গোবিন্দব্ চিফা  
জাৰা জাব জাৰা ।

T. R. Sent-ghant govindar chirā  
khāba āru jābā.

L. R. T. You can not eat Govinda's  
fried-rice and get away

R & N One can not help himself  
without helping others + a. one  
must earn his bread by his  
honest labour. None can live  
upon another without giving  
him anything in return.

P. A. P. কখাত চিফা মিতিহে ।

R. R. P. কত কতক কলশেও বসন্তকল  
ব বাসন্তকলশেও কত বিন্মকলি বাসি ॥

R. R. P (i) It is easier said than done.  
(ii) He who eats the nut  
must crack it.

P. A. সোণব সকাব হওক ।

T. R. সোণব্ সকাব্ হওক ।

T. R. Sōnar sanohār haók.

L. R. T. Let him have a golden key.

R. & N. Kings use keys made of gold.  
Hence it refers to wishing  
prosperity.

R. R. P. (i) May you prosper and  
key ! (ii) Wish you good luck.

P. A. সোণব শিকলীৰ বাঁহ ।

T. R. সোণব্ শিকলীৰ্ বাবহ ।

T. R. Sōnar shikalir bāndh.

L. R. T. The clasp of a golden chain.

R. & N. A chain is after all a chain  
even if it is made of gold.

R. R. P. (i) A golden bit no betters a  
horse (ii) Ties of love.

P. A. সোণ পোবে, বং চবে ।

T. R. সোণ পোবে, বং চবে ।

T. R. Sōn pōre, rang chare.

L. R. T. Gold gets brightened by burn-  
ing

R & N Suffering develops one's good  
qualities

P. A. P. সো পুৰিগেহে তীৰা হয় ।

R. R. P. হৈক: সন্তবন্তে কলী: বিদ্বন্তি:  
স্বাসিকাবিবা ।

R. R. P. Afflictions are blessings in  
disguise.

P. A. সোণালী পথাৰ ।

T. R. সোণালী পথাৰ্ ।

T. R. Sōnālī pathār.

L. R. T. Golden fields.

R. & N. Ripe corns become yellow like  
gold. So it refers to rich  
cornfields.

R. R. P. A field full of golden crops.



୧. ୧. ୧. ଦୁର୍ଗା ଦୁର୍ଗାଦେ ବସିନୀବ ବାଣୀ ।

୧. ୧. ଦୁର୍ଗା ଦୁର୍ଗାଦେ ବସିନୀବ ବାଣୀ ।

୧. ୧. Soura dupatiyate jakhinir  
baṅh.

୧. ୧. ୧. Evil spirits make their abode  
in a soura plant as soon as it  
has two leaves (sprouts).

୧. ୧. ୧. This plant does not produce  
good timber or fuel, i.e. serves  
no good purpose. One can  
not profit himself by this plant.  
Only insects make their abode  
in it.

୧. ୧. ୧. ଦାବ ବି ବଦାବ ବସିନୀବ ବାଣୀ ।  
ଦାବ ବି ବଦାବ ବସିନୀବ ବାଣୀ ।

୧. ୧. ୧. ଦୁର୍ଗାଦେ ବସିନୀବ ।

୧. ୧. ୧. It is a poor heart that never  
rejoices.

୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ, ପବନୀ  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ, ପବନୀ  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. Swadharme nidhan bhāl,  
para dharme āhu kāl.

୧. ୧. ୧. It is better to suffer in one's  
own religion, the religion of  
another brings disaster.

୧. ୧. ୧. It is easy to face known diffi-  
culties ; unknown difficulties  
might be disastrous. Trust  
what is known and distrust  
the unknown.

୧. ୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. ୧. Every man is to be trusted in  
his own art.

୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ,  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ,  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ,  
ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. Swanāmā uttamā,  
Pitri nāmā madhyamā,  
Sahur nāmā adhama.

୧. ୧. ୧. One who goes by one's own  
name is best ; he who goes by  
his father's name is worse and  
one who goes by the name of  
his father-in-law is the worst.

୧. ୧. ୧. Better to shine with one's  
own glow than to shine with  
the reflected glory of others.

୧. ୧. ୧. ବଡ଼ ବଡ଼ ବାହୁ ବଡ଼ ।

୧. ୧. ୧. It is nobler to become great  
than to be born great.

୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ, ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ, ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. Swargarō tarā pitarō tarā.

୧. ୧. ୧. The tarā that shines in the  
sky and the tarā (a long grass)  
that grows in the marsh.

୧. ୧. ୧. It is meaningless to compare  
unequal qualities.

୧. ୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ, ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. ୧. ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ, ଦୁର୍ଗାଦେ ବିଦ୍ୟା ଡାଳ ।

୧. ୧. ୧. Measuring qualities with un-  
equals.

- P. A. ବର୍ଷେ ବର୍ଷେ କାବାବ୍ ।  
 T. H. କଲ୍ କଲ୍ କରାବ୍ ।  
 T. H. Swarga marte pharak.  
 L. E. T. The difference between heaven and earth.  
 E. & N. It refers to the incomparable difference between two things.  
 E. E. P. (i) Between a wide gulf. (ii) Between heaven and earth. (iii) Poles assunder.

- P. A. ହନୁମାନଙ୍କ ଜଙ୍ଗା କାଣ୍ଡ ।  
 T. H. ହନୁମାନଙ୍କ ଜଙ୍ଗା କାଣ୍ଡ ।  
 T. H. Hanumānar lankā kānda  
 L. E. T. Hanumana's affair in Lankā.  
 E. & N. Hanumana was a great hero and a devotee of Rāma. He burnt the city of *Lankā*, the Capital of *Rāvana's* kingdom to ashes and enjoyed the sight. By this act he took revenge upon Rāvana, the foe of Rāma for carrying away Sitā.  
 E. E. P. Nero fiddles while Rome burns.

- P. A. ହବ ଛାଲି, ବୁଲିବ ବାପ,  
 ଡେହେ ଗୁଡିବ ମନବ ଡାପ ।  
 T. H. ହବ ଛାଲି ବୁଲିବ ବାପ,  
 ଡେହେ ଗୁଡିବ ମନବ ଡାପ ।  
 T. H. Haba chali, buliba bāp,  
 tehe guchiba manar tāp.  
 L. E. T. His mental agony will be removed when he will beget children who will call him father.

- E. & N. Waiting for the unborn useless.  
 P. A. P. ନାକାନ୍ଧ ହସି ବାସି, ବାଲେବ ଦେହେ  
 ଢଳ ଢବ, ଘୋକ ମଧିମେ ବାସି ।  
 E. E. P. Counting one's chicken, before they are hatched. Make me a prophet and I will make you rich.

- P. A. ହବବ ଦିନତ କୁକୁବେଡ଼ ବେ ଟାମେ ।  
 T. H. ହବବ ଦିନତ କୁକୁବେଡ଼ ବେ ଟାମେ ।  
 T. H. Habar dinat kukureḍ mai tāme.  
 I. E. I. In better times even a dog pulls the harrow.  
 E. & N. It means that anybody will help a man of affluent circumstances.  
 P. A. P. ବାପ ମୋତେ ଦୁର୍ବଳତା ମୋର  
 ଡାବ ବସତ ନବର କୋର ।  
 E. S. P. ଡି କୁକୁବେଡ଼ ଗହା: କେଉଁ ଦିନ କେନ୍ଦ୍ର  
 କୁକୁବେଡ଼ି ।  
 E. E. P. Fortune favours the fortunate.

- P. A. ହବକ ଦେଖି ବିହ ବାସ ।  
 T. H. ହବକ ଦେଖି ବିହ ବାସ ।  
 T. H. Harak dekhi bih khai.  
 L. E. T. Looking at Hara he takes venom.  
 E. & N. *Hara* or Mahādeva is supposed to consume venom which could not adversely affect him more than rendering his neck blue. The venom if consumed by any other but Hara, that, would mean death to him. So we must take care not to

imitate the great which is sure to come to grief.

P. A. P. কামৰ নেবেৰে কাম বুজাব।

E. S. P. কৰো কুজাবো কুজাবো কৰিও নিশ্চয়।

E. E. P. Aying, capability comes to grief.

P. A. হৰ-গৌৰীৰ মিলন।

T. H. হৰ-গৌৰীৰ মিলন।

T. E. Hara-Gaurir milan.

L. E. T. An union of Hara and Gauri.

E. & N. Hara and Gauri, the masculine and feminine aspect of the first person of the Divine Trinity are both glorious. If refers to ideal marriage.

E. E. P. A happy pair. An equal match.

P. A. হৰাণেও বিহাৰোঁতা নাই,  
মৰিলেও কাৰোঁতা নাই।

T. H. হৰাণেও বিহাৰোঁতা নাই,  
মৰিলেও কাৰোঁতা নাই।

T. E. Harāṇe bicharōṇta nai,  
marileō kāndōta nai.

L. E. T. He has got none to search him if he is lost; there is none to weep if he dies.

E. E. P. (i) Nature abhors a vacuum.  
(ii) He who is of no use to himself, is of no use to any one.

P. A. হৰাণ পৰাণ কাৰুণ্য পোষ।

T. H. হৰাণ পৰাণ কাৰুণ্য পোষ।

T. E. Harāṇ parāṇ kāṣyaṇ Gōtra.

L. E. T. If your gōtra is forgotten, name it as 'Kāshyapa'.

E. & N. Hindus trace their descent from the Rishis. It is customary to name Kāshyapa if one forgets the real name, as Kashyapa is the most common name.

E. S. P. কৰ কুজাবি গতিবাতি, কৰ  
কৰাৰাণী গতি।

P. A. হৰি-হৰ আত্মা।

T. H. হৰি-হৰ আত্মা।

T. E. Hari-hara ātmā.

L. E. T. Hari and Hara are the same

E. & N. They are very close friends.

E. S. P. অনিবার্যতা।

E. E. P. (i) Hand and glove with each other. (ii) They are shirt and sleeve.

P. A. হৰিপাৰ মাংসই বৈবী।  
ডিবোতাৰ কপেই বৈবী।

T. H. হৰিপাৰ মাংসই বৈবী।  
ডিবোতাৰ কপেই বৈবী।

T. E. Harinār māṅsai bairi,  
Tirōtār rūpaṇ airi.

L. E. T. The flesh of a deer and the beauty of a maiden are their respective enemies.

E. & N. It is for the venison that the deer are in danger and it is for the beauty and lusture that a maiden is in danger.

T. H. কামা কামবী কাম।

P. A. P. হাঁহি দি খান্ন, বিতি দি পান্ন ।

T. H. হাঁহি দি খান্ন, বিতি দি পান্ন ।

T. E. Hāqi di khāi, ringi di palai.

L. E. T. They eat by making merry and take to heels by making deafening noise.

E. & N. People eat others' feasts by merrymaking and spread blemishes by shouts.

E. S. P. জাব্বত দুব্বল: দুব্বল সমবাব: ।

E. E. P. (1) Fools give feast and the wise eat them.

P. A. হাঁহিঁ! মাতিত পবিল ।

T. H. হাঁহিঁ! মাতিত পবিল ।

T. E. Hāithā mātīt paril.

L. E. T. A green-pegion sits on the ground.

E. & N. Green-pegion never sits on earth but moves from bough to bough. It refers to unusual happenings or rare things.

P. A. P. দুব্বল হুন ।

E. E. P. He has become rare.

P. A. হাকিম জবিলেও হুকুম মলবে ।

E. H. হাকিম জবিলেও হুকুম মলবে ।

T. E. Hākim jarileō hukum malare.

L. E. T. The judge may move but judgments do not.

E. & N. The judgment remains effective even if the judge is gone.

E. S. P. জব্বতি যদি আছে: পক্ষি দিবিবলো, বিজ্ঞতি যদি বহু' পক্ষিগণে ডিকাবাহ ।

জব্বতি যদি বহু পক্ষিগণে ডিকাবাহ ।  
য জব্বতি জব্বতবাহার্য জব্বতবাহ ।

E. E. P. Established laws are applicable to all alike.

P. A. হাঁত-দীঘল মাদুহ ।

T. H. হাঁত-দীঘল মাদুহ ।

T. E. Hāt-dighai mānuh.

L. E. T. A man with long arms.

E. & N. He who can reach at things from a distance for his long arms. One who can have anything from a distance by his influence.

E. E. P. (i) An influential man.

(ii) Kings have long arms.

P. A. হাঁত জব্ব মাদুহ ।

T. H. হাঁত জব্ব মাদুহ ।

T. E. Hāt jar mānuh.

L. E. T. His hand is shifting.

E. & N. A pick-pocket. One who steals petty things.

E. E. P. Light fingered gentry.

P. A. হাঁত মাঁহি কণ্টো,

বব মডালে মনটো ।

T. H. হাঁত মাঁহি কণ্টো, বব মডালে মনটো ।

T. E. Hātat māi kantō,

bar sabhālai mantō.

L. E. T. He has not got a corn in his hand but is desirous to perform a big function.

E. & N. He is without means, yet he longs to invite a crowd for

entertainment. It means that one who is incapable, always dreams of big things.

- P. A. P. হাত নাই হাল বাতলি,  
বদ খায় তিনি টেকেলি।  
E. S. P. হাল কুতলালি দুব খিত্ত।  
E. S. P. He that lags most longs most.

- P. A. হাতত বাতোরি সোকা,  
বেবত ভাঙা সোকা।  
T. H. হাতত্ বাতোরি সোকা,  
বেবত ভাঙা সোকা।  
T. E. Hätat bandhōā saukā.  
berat bhāngā dhonkā.  
L. E. T. A mounted cane in hand and  
the wall patched with sheaths  
of a betel tree.  
E. & N. One who is unable to repair  
his house properly but goes  
about finely dressed with a  
mounted stick in hand. It  
refers to showy people with  
little or no ability.  
P. A. P. বাহিবে চুবীয়াব কেব,  
ভিতবে চক্কাব বেব।  
E. S. P. বিদ্বান্ কুতলী নকোরি লব্ধ।  
E. S. P. All that glitters is not gold.

- P. A. হাতত লক্ষী ভবিবে ঠেলা।  
T. H. হাতত্ লক্ষী ভবিবে ঠেলা।  
T. E. Hätar lakshī bharire thēla.  
L. E. T. He kicks at the fortune in  
hand.  
E. & N. Ignoring one's opportunities.

- P. A. হাতত হুঠাব ভবিত মাঝ।  
E. S. P. He that saves the bad, injures  
the good.

- P. A. হাতত হুঠাব ভবিত মাঝ।  
T. H. হাতত্ হুঠাব্ ভবিত মাঝ।  
T. E. Hätar kuthār bharit mārā.  
L. E. T. Hitting one's legs with the  
axe of one's own hand.  
E. & N. Spoiling one's own game.  
To neglect one's fortune.  
P. A. P. হাতত লক্ষী ভবিবে ঠেলা।  
E. S. P. He that saves the bad, injures  
the good.

- P. A. হাত-ভবি পেটেতে লুকাল।  
T. H. হাত-ভবি বেহে লুকাল।  
T. E. Hät-bhari petate lukāl.  
L. E. T. His hands and feet disappear  
in his belly.  
E & N. There are some creatures like  
oyster and tortoise which has  
a cover of shell for protection.  
These can withdraw their  
limbs into the shell as soon as  
they smell a danger. So the  
proverb refers to flight.  
P. A. P. হুত পানী নোহোয়া হ'ল।  
E. S. P. He is in great affliction.

- P. A. হাত মেলি স্বর্গ পোতা।  
T. H. হাত্ মেতি স্বর্গ পোতা।  
T. E. Hat meli swargā powā.  
L. E. T. He stretches the hand and  
reaches the heaven.



E. & N. Unexpected and easy achievements.

E. A. P. হুবেব গদা ওভভ দিলা।

E. E. P. A lucky dog.

P. A. হাতব জাহুতি এবি নিদিবা।

T. H. হাতব্ জাহুতি কবি নিদিবা।

T. E. Hātār lakhuti eri nidibā.

L. E. T. Do not give up the stick in your hand.

E. & N. Be careful to retain your resources.

E. E. P. Do not depend upon others.

P. A. হাতব মুত্তি থাক।।

T. H. হাতব্ মুত্তি থাক।

T. E. Hātār muthit thākā.

L. E. T. To be in one's fist.

E. & N. One who is wholly dependent on another.

P. A. P. বহবিব ওলব বহ।

E. E. P. He is in the grip.

P. A. হাতব মুঠাত লুকোরা।

T. H. হাতব মুঠাত লুকোরা।

T. E. Hātār muthat lukōwā.

L. E. T. It can disappear in one's fist.

E. & N. A fine thing that could be held in one's fist, generally spoken to fine cloth.

E. E. P. (i) Fine as muslin. (ii) Fine as a spider's thread.

P. A. হাতী দাবি ভুককাত ভবোরা।

T. H. হাতী দাবি ভুককাত ভবোরা।

T. E. Hāti māri bhurakāt bharōwā.

L. E. T. To kill an elephant and hold it in a small pot.

E. & N. Never try to achieve impossibilities.

E. S. P. অবলব বিকা কমে জল্লা তর্কমিকরি।

E. E. P. (i) He has the sea to drink up. (ii) He will never see the Thames on fire.

P. A. হাতী নিজব গা নেদেবে।

T. H. হাতী নিজব গা নেদেবে।

T. E. Hāti nijar gā nedekhe.

L. E. T. An elephant never sees his body.

E. & N. The strong is not aware of his strength.

E. E. P. (i) Ignorant of one's strength. (ii) He who has good health is rich, and does not know it.

P. A. হাতী কপলীয়া।

T. H. হাতী কপলীয়া।

T. E. Hāti kapaliyā.

L. E. T. He has the forehead of an elephant.

E. & N. Elephants have broad forehead. One who has a broad forehead is supposed to be lucky. It refers to good fortune.

E. S. P. গর্ভেজ।

E. E. P. Born with a silver spoon in the mouth.

১০. ১১. হাতি বোলে হাতি :  
T. H. হাতি বোলে হাতি :  
T. H. Hāti nōhōwā hādā.  
L. E. T. A howdā without an elephant.  
E. & N. Howdā is a comfortable seat tied on the back of an elephant. There is no use of a howdā without an elephant.  
L. E. T. Harness without a horse. Get a horse and you will get a whip.

- P. A. হাতি বোলে বোলে হাতি,  
নিগনিগে বোলে বোলে হাতি :  
T. H. হাতি বোলে হাতি হাতি,  
নিগনিগে বোলে হাতি হাতি :  
T. H. Hāti bōle mōrō dudānt.

- niganiye bōle mōrō dudānt.  
L. E. T. The elephant says, "I have got two tusks" The mouse says, "I have got two teeth"  
E. & N. There are two conspicuous teeth both in the mouths of an elephant and a mouse, but they are not of the same quality. So, for mere resemblance never compare the base with a costly thing.

- P. A. P. বর্ণনা তব গিভনা তব।  
E. & P. কলকল কলকল কলকল  
কলকল কলকল কলকল  
কলকল কলকল কলকল  
E. & P. Ivory does not come from a rat's mouth.

- P. A. হাতি বোলে বোলে হাতি,  
হাতি বোলে হাতি হাতি :  
T. H. হাতি বোলে হাতি হাতি,  
হাতি বোলে হাতি হাতি :  
T. H. Hāti ghōrā gōl tal,  
Chāge puehe kumān hal.  
L. E. T. Elephants and horses went under water when the goat enquires, "How deep is it?"  
E. & N. Goats dread water and keep away from it. It is ridiculous for a goat to enquire about the depth under which horses and elephants are sunk. Do not concern yourself with what you can not conceive.

- P. A. P. হাতি বোলে হাতি হাতি,  
হাতি বোলে হাতি হাতি :  
E. & P. হাতি বোলে হাতি হাতি,  
হাতি বোলে হাতি হাতি :  
E. & P. Shallow wits censure everything that is beyond their conception.

- P. A. হাতি কান্দে কান্দে কান্দে।  
T. H. হাতি কান্দে কান্দে কান্দে।  
T. H. Hāti kande ôdālār talat.  
L. E. T. The elephant weeps (take shelter) under the ôdal (a huge tree).  
E. & N. Profit yourself by keeping close to the great.  
P. A. P. হাতি কান্দে কান্দে কান্দে।  
E. & P. হাতি কান্দে কান্দে কান্দে।

E. E. P. (i) Take shelter under big trees. (ii) Keep close to the great.

P. A. ହାତୀବୋ ମିଛଲେ ମାଓ,  
ନଈରବୋ ବୁବେ ମାଓ ।

T. H. ହାତୀବୋ ବିଡ଼ି ବାଜି,  
ସଞ୍ଜନାରୋ ହୁରେ ବାଜି ।

T. E. Hätirô pichale pāwô,  
Sanjanarô bure nāwô.

L. E. T. The elephant's leg also slips  
and the honest man's boat at  
times sinks.

E. & N. Even the honest sometimes  
lose and the great mind some-  
times commit mistakes.

P. A. P. ମହାବୋ ବଡ଼ି ନବ ହସ ।

E. S. P. ହୁରାବିକାୟ ମନିଷ୍ଟନ :

E. E. P. (i) To err is human.  
(ii) Even Homer himself  
sometimes nods. (iii) There  
is a foolish corner even in the  
brain of the sage.

P. A. ହାତୀ-ଚୋବ ଆଗେ ଆଗେ ବାସ,  
ବେଢ଼େନା-ଚୋବକ ବସି କିଲାସ ।

T. H. ହାତୀ-ଚୋର୍ ଆଗେ ଆଗେ ବାସ,  
ବେଢ଼େନା-ଚୋବକ ବସି କିଲାସ ।

T. E. Hätî-ohôr age age jâi,  
bengenâ-ohôrak dhari kilai.

L. E. T. He who steals an elephant  
walks in front of you. He who  
steals a brinjal is manhandled.

E. & N. We ignore the faults of big or  
rich people and punish or

condemn the poor for smaller  
offences.

P. A. P. ନବ ବାସ ବାସେ ବାସ,  
ଡାଢ଼ବ ବାସ ମିଛି ବାସ ।

E. E. P. (i) We hang little thieves and  
let big thieves go. (ii) We take  
off our hate to big thief and  
hang little ones.

P. A. ହାତୀକ ହାତେବେ ଡେନା ।

T. H. ହାତୀକ୍ ହାତେ ଡେନା ।

T. E. Hätik hâtere thelâ.

L. E. T. Pushing an elephant by the  
hands.

E. & N. Do not try to achieve ab-  
surdities.

E. E. P. Measure not the immea-  
surable.

P. A. ହାତୀକୋ ବାସ ବାସ,  
ମାହୁତକୋ ଚାଲାସ ।

T. H. ହାତୀକୋ ବାସ ବାସ, ମାହୁତକୋ ଚାଲାସ ।

T. E. Hätikô rāmām, mahutakô  
sālam.

L. E. T. Good bye to the elephant and  
good bye to the elephant-  
driver.

E. & N. One should not try to keep,  
what he can not manage.

E. E. P. Adieu to the carriage, adieu  
to the shop i.e. to the business.

P. A. ହାତୀବ ଗୁରୁକ ମାହି ବୁଝିଓ  
ଚାବି କଲହ ମାଣି ।

T. H. ହାତୀବ୍ ଗୁରୁକ୍ ମାହି ବୁଝିଓ  
ଚାବି କଲହ୍ ମାଣି ।



T. E. , Hātīr surat nāi buliô chāri  
kalah pani.

L. E. T. There are at least four pot-  
fulls of water in the trunk of  
an elephant.

E. & N. Great minds are sure to  
possess some good qualities.  
The rich are sure to possess  
some ready money. One who  
is great is not bereft of every-  
thing a man may need.

P. A. P. ডাঙব বন দুখীরা নহয়।

E. S. P. সমীচীন মনবতে কান্ন কার্যবন্দ  
সমু লক্ষ্যবসি।

E. E. P. A great mind possesses a  
kingdom.

his bread away by way of  
punishment.

E. E. P. Indirect attempt at on's ruin.

P. A. হাতে আনি পেটে খোঁজ।

T. H. হাতে আনি খেতে খোঁজ।

T. E. Hāte āni pete khōwā.

L. E. T. Bringing with the hand and  
filling the belly.

E. & N. A daily wage-earner. A work-  
a day man.

P. A. P. পেটে ভড়াল গারে অণা।

E. S. P. হাতান লবলন ন ব হাতিবাক্স।

E. E. P. Hand to mouth.

P. A. হাতীবে হাল জোঁরা।

T. H. হাতীরে হাফ জোঁরা।

T. E. Hātīre hāl jōrā.

L. E. T. Going to plough with  
elephants.

E. & N. Making plough cattle of an  
elephant. It refers to extra-  
vegance without means.

E. E. P. Living beyond means.

P. A. হাপাই আসে তিরী,  
বোন্ডা ওপবতে গিরী।

T. H. হাপাই আসে তিরী,  
বোন্ডা জোবতে গিরী।

T. E. Hāpāi āne tiri,  
bōndā ōparate giri.

L. E. T. Hāpā brings a wife and the  
bōndā assumes the owner-  
ship.

E. & N. One enjoys things earned by  
the sweat of another's brow.

P. A. P. কণি গাবে হাঁহে, খাই তকতবাহে।

E. S. P. কন্দ ভববাক্তে হুন্ডা, কন্দবাক্তে  
হুন্ডাই।

E. E. P. (i) One beats about the bush,  
another has the hare.  
(ii) Asses fetch the oats and  
the horses eat them.

P. A. হাতে মাঝাঝি ডাঙে মাঝা।

T. H. হাতে মাঝাঝি আসে মাঝা।

T. E. Hāte māmaṛi bhāte mārā.

L. E. T. Beating not with the hand  
but by bread.

E. & N. You may not beat one with  
your hand, but you may take

- P. A. হাৰিৎক সোম বন্ধ,  
বেহাৰ বা কি অৰ্থাৎ।
- T. H. হাৰিৎক জোব বন্ধ,  
হাৰিৎ বা কি অৰ্থাৎ।
- T. E. Hābāngat lōn sasti,  
dehār bā ki abaatha.
- L. E. T. Salt may be cheap at Hābāng  
(a distant place); who knows  
how one's health remains.
- E. & N. Cheap things of a distant  
place are not easily available.
- P. A. P. হুইব বো বগালী, ওচৰ পুটি বগিহা।
- E. S. P. বৰমজ কপোত: বজো মজুত।
- E. E. P. (i) Time is money. (ii) Water  
afar won't quench a fire at  
hand.

- P. A. হাৰিৎক হাৰিৎক  
জক হাৰিৎক বগালী।
- T. H. হাৰিৎক হাৰিৎক,  
জক হাৰিৎক বগালী।
- T. E. Hāi nāi haladhar,  
laru nāi gadādhār.
- L. E. T. He has no hāi (plough), but  
is named Haladhar. He has  
not a goading stick, but he is  
named Gadādhār (one who  
carries a mace).
- E. & N. A small or insignificant man  
with high-sounding names.
- P. A. P. ১। চান হাই ভবোহান হাই  
নিহিহান লদাৰ।
- ২। দেহাংগড়া বজিৎ হবমোহন  
পজিৎ।

- P. A. হাৰিৎক হাৰিৎক হাৰিৎক  
(আখল) দিয়া।
- T. H. হাৰিৎক হাৰিৎক হাৰিৎক (জাক)  
দিয়া।
- T. E. Hārit khaṭik hāṇhiyāl diā.
- L. E. T. Making her the cook who eats  
from the pot.
- E. & N. An untrustworthy must not  
be trusted.
- P. A. P. ১। ভাৰতক খটে। দিয়া।
- ২। উৎক টেকবীয়া কৰা।
- E. S. P. ব বিজয়ক অবিজয়ক বিজয়ক
- বিজয়ক।
- E. E. P. Never trust the wolf with the  
care of the lamb.

- E. S. P. হাৰিৎ হাৰিৎ হাৰিৎ।  
হাৰিৎহাৰিৎহাৰিৎ হাৰিৎ।
- E. E. P. Fools to others, himself a sage.
- P. A. হাৰিৎ হাৰিৎ হাৰিৎক পাৰি,  
কঠাল হাৰিৎক আঠাই লাকী।
- T. H. হাৰিৎ হাৰিৎ হাৰিৎক পাৰি,  
কঠাল হাৰিৎক আঠাই লাকী।
- T. E. Hāṇh chōrār murat pākhi,  
Kathāl chōrār āthai lākhi
- L. E. T. The duck-lifter has got fea-  
thers in his head and the  
sticky juice proves the pilfering  
of a jack fruit.
- E. & N. The murderer leaves his foot-  
prints behind, as a clue to his  
detection. An offender is  
known by the marks of the  
offence.

(i) An ass is known by his ears, (ii) A man is known by the company he keeps.

P. A. হাঁহৰ চোঁকত বহু বজি।

T. H. হাঁহৰ চোঁকত বহু বজি।

T. E. Hāhhar thengat ināh bali.

L. E. T. To sacrifice a buffalo at the duck's legs.

E. & N. It is useless to incur heavy expenditure to obtain trifles. It is useless to sacrifice a buffalo to get a duck.

E. S. P. অবসৰ হৈলো: বহুদামলিভব।

E. E. P. Agree, for the law is costly.

P. A. হাঁহে মাছে সান।

T. H. হাঁহি মাছে সান।

T. E. Hañhe mahe sãñ.

L. E. T. Mixing ducks (its flesh) and pulse.

E. & N. Mixing the meat with pulses means spoiling the both.

P. A. P. বহু বগলীয়ে হুৰী।

E. E. P. Never stint soap and water

P. A. হাঁহো বৰা বিজালো ঘোৰ।

T. H. হাঁহো বৰা বিজালো জোৰ।

T. E. Hāñhō marā āiyālō khōrā.

L. E. T. The duck is dead and the fox is lame.

E. & N. A disabled man must remain content with what he has.

E. E. P. He who has nothing must be content with anything.

P. A. হুদু খেদা বিজা।

T. H. হুদু খেদা বিজা।

T. E. Hudu kheda diā.

L. E. T. Send the ominous owl out.

E. & N. Driving away undesirable company.

E. E. P. Turn him out of doors.

P. A. হুদুক বৰবকৰা পাতা।

T. H. হুদুক বৰবকৰা পাতা।

T. E. Huduk Barbaruā pātā.

L. E. T. Appointing an owl as Barbarua.

E. & N. A common-place-man cannot discharge the duty of a responsible position. Barbarua is a dignitary of the Ahom kings of Assam.

P. A. P. অবশ্যই বজা।

E. S. P. অবশ্যই বাহিনী হাজা।

E. E. P. Nothing is more haughty than a common-place-man raised to power.

P. A. হুৰমুৰ বাজা, যি কৰে বিজাল।

T. H. হুৰমুৰ বাজা, যি কৰে বিজাল।

T. E. Hurmur jāñrā, jī kare Bihātā.

L. E. T. Be prompt, leaving the results with fate.

E. & N. God takes care of him, who promptly takes up his work. Fortune favours him, who favours his work.

E. E. P. Mind your work and God will find your wages.

- P. A. ছন্দ উপবন্ত বোধ দিত্তা।  
 T. H. হুন্ড্ বপবদ্ জোহ্ দিবা।  
 T. H. Hular uparat khôd diâ.  
 L. E. T. He who practises summer-saults over spikes or thorns.  
 E. & N. Playing dangerous games.  
 P. A. P. চোড়ে থব বাবা।  
 P. A. P. ফুলাই জন্মে বস্তুনিষ্ঠবি।  
 E. E. P. A daredevil.

- P. A. ছন্দেবে ছন্দ কাণ্ড।  
 T. H. হুন্ডে হুন্ড্ ভাড়া।  
 T. H. Hulare hul kahrâ.  
 L. E. T. Take out a thorn by another thorn.  
 E. & N. As we can take out a thorn by another thorn, so can we cure the effect of one poison by another. Employ a knave to send away another knave.  
 E. S. P. বিকল বিকলীকরি :  
 E. E. P. One nail drives out another

- P. A. হেমতালব কোব।  
 T. H. হেমতালব কোব।  
 T. H. Hemtâlar kôb  
 L. E. T. A blow of the Hemtal.  
 E. & N. Chand Sadagar of the legends received a powerful club or pole by pleasing Mahâdeva. It refers to overpowering one by the opponent's influence.  
 E. E. P. A death-blow.

- P. A. হোমায় কার্য্য জাথ,  
 নিবলীব বুদ্ধি জাথ।  
 T. H. হোমায় কার্য্য জাথ, নিবলী  
 বুদ্ধি জাথ।  
 T. H. Hôlâi karjya nâ,  
 nidhanir buddhi nâ.  
 L. E. T. Achievements are lost by idleness. Wisdom is lost to the poor.  
 E. & N. One is apt to lose his work or undertaking if he be idle, but the poor is apt to lose his wisdom.  
 P. A. P. চোবক বেলে হুন্ডায়।  
 E. S. P. বন্ধুবা: হুন্ডেবে হুন্ডায়  
 বুদ্ধিনিষ্ঠতা।  
 নিরা হুন্ডা অর্থ কোব জাভল  
 দীর্ঘকৃত্য।

- P. A. হোমব বোধ বোপোয়া।  
 T. H. হোম্ বোম্ব বোপোয়া।  
 T. H. Hômar gôndh nôpôwâ.  
 L. E. T. He who has not got the scent of the *Homa* (sacrificial fire)  
 E. & N. A bachelor is referred to. For in Hindu marriage burning of sacrificial fire is essential which produce nice scent due to burning of ghee.

- P. A. হোম জাতাত চোপ দিত্তা।  
 T. H. হোম জাতাত জোব দিত্তা।  
 T. H. Hôwâ jâjât lôn diâ.  
 L. E. T. To add salt to cooked curry.  
 E. & N. Help offered after the work is done.



- E. A. B. વિશાળ પિત્ત નાઉ દનિડવા ।  
 E. B. P. કુવા દર્શ કરવેલ । કુવા દુષ્કિ અહોરુ  
 E. B. P. (i) After meat comes mustard.  
 (i) After death comes the doctor.

- P. A. કવળ જાવા વળ કવા ।  
 T. H. કલ જાવા વળ કવા ।  
 T. H. Kahan mārā ban karā, †

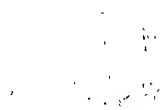
- L. E. T. Working to kill time.  
 E. & N. Working to earn the wage only, neglecting the idea of service.  
 E. B. P. Half-hearted work.

- P. A. કવળે કહે, કવળે કહે,  
 કહે કહે કવળે કવળે ।  
 T. H. કહે કહે, કહે કહે, કહે કહે કહે કહે ।  
 T. E. Kshyane rushta, kshyane  
 tushta,  
 tushta rushta kshyane kshyane.

- L. E. T. He is angry this moment and happy the next moment ; he is angry and happy at the same moment.

- E & N. A man of uncertain temper.  
 E. B. P. To blow hot and cold at the same breath.

- P. A. કવળેકવળે કોજ વાઉંકા વાઉં ।  
 T. H. કવળેકવળે કોજ વાઉંકા વાઉં ।  
 T. H. Kshyantekar bhōj kshāṇṭa nāi.  
 L. E. T. There is none to eat the feast of a moment.  
 E & N. Nobody can be certain of anything.  
 E B P Many a slip between the cup and the lip.



## APPENDIX I

### Assamese Proverbs and their English parallels —

#### *Assamese .—*

1. Akarā mat uthil.
2. Arjunar rathar sārathī Nārāyan.
3. Ati bhakti chōrar lakshan.
4. Atithir ki biddhān tōpa gafa.
5. Ati budhir galat jari.
6. Abangsat rajā
7. Abhabo svabhab nashta
8. Abhabat upai ōlāi
9. Aranye rōdan
10. Alap arjan bistar bhōjan,  
sei purushar daridra lakshan.
11. Alpa bidyā bhayankari.
12. Ākālō nāi bharālō nāi
13. Ākasalai thui pelāle mukhat pare.
14. Āg bhari chāi piche bhari pelābā
15. Āgar hāl jiphālē jāi,  
pichar hālō sei phālē jāi.
16. Āngulir mājedi pāni nasarakā
17. Ānjā chākhār ākāl nuguche
18. Āji bhikhārini, kālī raj rāni.

#### *English —*

1. An idiot goes up the ladder
2. He whom God steers sails safely.
3. Too much courtesy, too much craft.
4. It is none the guest's business to enquire about his host's income.
5. Too much cunning over-reaches itself
6. Nothing is more haughty than a commonplaceman raised to power.
7. Need degenerates a man
8. Necessity is the mother of invention.
9. Crying in the wilderness.
10. To spend much and gain little is the sure road to ruin.
11. A little learning is a dangerous thing
12. Neither want nor plenty
13. Spitting against the wind spitting on one's face
14. Look before you leap
15. One sheep follows another.
16. A close-fisted man
17. He who eats every-man's broth often burns his mouth.
18. From a beggar to a Queen

## Assamese :—

19. Aṭar guṇe ātāni āta,  
nahale ethāni ebāni.
20. Āpadat ajugut.
21. Āpuni lāngath jagatak bar.
22. Āpuni āpōnar satru.
23. Āpōnar gā tektekiyā,  
ānar gālai pāni chatiyāi.
24. Ām pharmutiyaōte lāthi harāl.
25. Ārāmar nisvās pelōwā.
26. Ālahik nidibā thāi bārir pāt  
paohalā khāi, ākou buhrā  
gālaiko hāwariyāi.
27. Aluwe pōkhāi ughalā.
28. Ahichā bhakat bahā śilat,  
larohar karile maribā kilat.
29. Ahui pahui samān.
30. Ikān sikān karā.
31. Ikāne sōmāi sikāne ōlāi.
32. Ichha thakile upāi ōlāi.
33. Udak tek rakhiyā karā.
34. Uburihai parile Bangaleō nākate.
35. Ubhalā gach dekhile ātaye bāgi  
kuthār māre.
36. Engār dhule bagā nahai.
37. Eke banat dutā bāgh nāthāke.
38. Eṇwe sutār gāthi.
39. Ebeli sāpe khāle dōwabeli lenjut  
bhāi.
40. Okha gachat ha batāh lāge.
41. Ojār nākat khare khōwā.
42. Kathāte chāul nisiye.

## English :—

19. Madame and moon shine on  
borrowed light.
20. Necessarity knows no law.
21. No greater promises than those  
who have nothing to give.
22. No man is harmed but by him-  
self.
23. People living in a glass house  
should not pelt at others.
24. A hook is well lost to catch a  
salmon.
25. A sigh of relief.
26. A house that is filled with guests  
is both eaten up and spoken  
ill of.
27. To root out.
28. Let him who is well seated, not  
stir.
29. Untimely crops are as uncertain  
as game birds.
30. Paying a deaf ear.
31. In at one and out at the other ear.
32. Where there is a will, there is a  
way.
33. Never trust a wolf with the care  
of lambs.
34. Yielding stills all wars.
35. When the tree is thrown down,  
anyone that likes may gather  
the wood.
36. Black will take no other hue.
37. Two dogs over one bone seldom  
agree.
38. A tie of spider's thread.
39. He who is bitten by a snake  
dreads the end of a rope.
40. A tall tree catches the gale.
41. Physician, cure thyself.
42. Fair words butter no porridge.



## Sanskrit :-

43. Kathāt kṛān dīhā, kṛānāt kathā  
nidīhā.  
44. Kanār hi din rāti.  
45. Kanāśo jāne.  
46. Kathāt kathā bāhre.  
47. Kariba nōwārār bar kathā.  
48. Kan kathiyā marā.  
49. Kapālar ghām bharit pelōwā.  
50. Kāuriye kaurir mangah nakhai.  
51. Kār din kār rati/  
52. Kākō Harī kṛipā karanta,  
kākō nakaranta.  
53. Katājōwā mukh.  
54. Kalōkāl bisham kāl, chāge  
cheleke baghar gal.  
55. Mānuh buhrā hale prakriti lare.  
56. Kukurar bhukanit hātie phiri  
nāchā.  
57. Kukurebhā tāngōn.  
58. Kechā bhetit pakā ghar.  
59. Ketui pāle hetu harā.  
60. Kherat phiringati.  
61. Khuchi ghā karā.  
62. Khōwā pātate hāgā.  
63. Gachakā dubari luburi thuburi.  
64. Gādha piti ghōra karā.  
65. Gawe sukhi pete dukhi,  
thāk bhenna chāngat utthi.  
66. Gakhir khuwai āp pōhā.  
67. Gīt āhile sur nāhe.

## English :-

43. Lend your ears to all but words  
to few.  
44. Day and night are alike to the  
blind.  
45. Even a blind man can perceive it.  
46. Word begets word.  
47. An idler's tongue is never idle.  
48. To root out.  
49. By the sweat of the brow.  
50. One crow does not peek out  
another's eye  
51. Who cares for the sun or the  
moon.  
52. Fortune favours some and dis-  
favours others.  
53. A foul-mouthed man.  
54. It is an ill sign to see a fox look a  
lamb.  
55. A man of sixteen is a child at  
sixty.  
56. Let the dogs bark, the caravan  
will pass on.  
57. A hard goad to a stubborn ass.  
58. He builds on sand.  
59. Man must suffer under the in-  
fluence of evil star.  
60. Fire in gunpowder.  
61. If you cannot heal the wound  
do not tear it open.  
62. It is a foul bird that dirties its  
own nest.  
63. Grass grows not on the highway.  
64. If an ass goes a-travelling, he  
does not come home a horse.  
65. A young man idle, an old man  
needy.  
66. To cherish a serpent in one's  
bosom.  
67. He has not the tune but the song.

## Assamese :—

68. Gôndh-hin phular âdar nai.
69. Ghaṇḥi thākile ailô kahai jai.
70. Ghainihe ghar.
71. Chandratô kalanka sôbe.
72. Chakulôre bat nedekhâ hōwā.
73. Chakuk nâte petak ste.
74. Chôrehe chôrâr theng dekhe.
75. Chôr palâle buddhi bâhre.
76. Châl kâhri dhôl chiôwā.
77. Jamô Yama.
78. Jiban pan karâ.
79. Jiyâi jiyâi châl kâhrâ.
80. Jiyâ banri.
81. Jôrâ mârîba nôwârâ.
82. Jônk lāgā diyâ.
83. Jôr jâr muluk tâi.
84. Lâjat kâj harâi,  
tôpanit bhôj harâi.
85. Tôpôlâ dekhile tupulî nâche.
86. Tôpani najâne bari bâkarâ,  
bhôke najâne paityâ jakarâ.
87. Theke jat sike tat.
88. Thelâr nâm bâbâj.
89. Dal katâ bhâtôw.
90. Dângar man dukhiyâ nahai.
91. Dângarak mân karibâ.
92. Dimât âṇh ulôwâ.
93. Tatât dharâ.
94. Tapat bhâtar dhônwai khôwâ.
95. Talar mâtî ôpar karâ.

## English :—

68. Beauty without virtue is a rose without scent.
69. Constant dropping melts out a stone.
70. The wife is the key of the house.
71. There is a spot even in the moon.
72. Blinded with tears.
73. The eyes are larger than the belly.
74. Set a thief to catch a thief.
75. Wisdom increased after the event.
76. I get it from his purse or from his skin.
77. Buying land is buying war.
78. To do or die.
79. To skin one alive.
80. A divorced wife.
81. He who cannot make both ends meet.
82. Clinging like a leech.
83. Might is right.
84. Let sleeping dogs lie.
85. Mutual giving makes good friends.
86. A man in hunger and cold is ready for anything.
87. Virtue flourishes from a wound.
88. Necessity teaches to pray.
89. Unreliable like wild birds.
90. A great mind possesses a kingdom.
91. Respect the old.
92. To find something to shave on an egg.
93. It is the truth that irritates a man.
94. He is a poor smith who cannot bear smoke.
95. Leaving no stone unturned.

*Assamese :—*

96. Tali phutā chugā.  
 97. Tal pramān bāhrā,  
     til pramān tutā.  
 98. Tini bhāgariyā māit sagunē  
     sa nākhāi.  
 99. Tel tāmōle chiri, bhāt kāpōre  
     giri.  
 100. Tel bechi haiche bālīt dhale.  
 101. Telir murat tel.  
 102. Tōr hale mōr, mōr hale bāpe-  
     rarō nahai tōr.  
 103. Thān harāle mān harāi.  
 104. Dandit banar bānder nāche.  
 105. Dand karibalarō lag lāge.  
 106. Dal tānile māgur khai.  
 107. Dahar lāthi ekar bhār.  
 108. Dayār samān dharam nāi.  
 109. Dātāi dīlēo bidhātāi nīdiye.  
 110. Dānte ōtheo lāge.  
 111. Dānar garur dānt nāchāba.  
 112. Dāne durgati khandāi.  
 113. Dānṛar mukhat biah nāme.  
 114. Dānrit bajā singarā.  
 115. Dāi lāgilēhe dāi bhānge.  
 116. Di mare khāi tare.  
 117. Dinar parbat rītir jui,  
     tak nekheḍi thāk sui.

*English :—*

- 96 The beggar's bag has no bottom.  
 97. To come by the pounds and go  
     by ounces.  
 98. A common ass is saddled to  
     death.  
 99. Salt and bread make the cheeks  
     red.  
 100. Abuse is no argument against  
     use.  
 101. Carrying coal to Newcastle.  
 102. What is yours is mine and what  
     is mine is my own.  
 103. Your name in your country,  
     in other countries your  
     appearance.  
 104. Subjects must dance as princes  
     fiddle to them.  
 105. We can live without our friends,  
     but not without neighbours.  
 106. In deep waters men find big  
     pearls.  
 107. Every little makes a mickle.  
 108. To forgive is divine.  
 109. Man proposes God disposes.  
 110. Top and bottom teeth sometimes  
     come into awkward collision.  
 111. Never look at a gift horse in the  
     mouth.  
 112. Gift dissolves rocks.  
 113. Extreme evils have extreme  
     remedies.  
 114. A fish out of water.  
 115. Necessity makes even the coward  
     brave.  
 116. Telling the truth does good to  
     him who hears, bad to him  
     who speaks.  
 117. Don't run after marsh-lamps.

*Assamese .—*

118. Din dekhi bhes lōwā.  
 119. Dile pā.  
 120. Dui nsôt dui bharī  
 121. Dukhar ratī ōr naparē.  
 122. Dukh karile mukh bhare.  
 123. Dukhirō din jāi, sukhirō din jāi.  
 124. Dumukhiyā sap.  
 125. Duhrair parbat nitōl  
 126. Dushter lat pat, santar maran  
 127. Dekhan suan  
 128. Dekhi eike, theki eike  
 129. Dekhile ohaku tōke,  
       nedekhile hiyā pōre.  
 130. Dehā ache, bahā ache  
 131. Dōpatiyat bahā  
 132. Dōwanī gair lathī khāba pāri  
 133. Dhanawantar sambōdhan,  
       nirdhanir krandan  
 134. Dhanei dharman mul.  
 135. Dharmat thākanta,  
       Harī nachāranta sangā  
 136. Dharōn māsā, nuchōn pāni  
 137. Dhār buji kshōwā dībā.  
 138. Dhāreō kāte, bāreō kāte.  
 139. Namare māne chabā,  
       nubure māne bābā  
 140. Nariyā chāi pariṃyā.

*English :—*

118. While in Rome, behave as the Romans.  
 119. The hand that gives gathers.  
 120. Between two stools, one must come to the ground.  
 121. Sad hours seem long.  
 122. Diligence is the mother of good luck.  
 123. As long lives a merry heart as a sad one  
 124. Double edged weapon  
 125. Blue are the hills that far from us.  
 126. If there were no fools, there would be no knaves  
 127. All that glitters is not gold.  
 128. To learn by sight and to learn by rod.  
 129. Friends are lost by calling often and calling seldom.  
 130. Health is wealth  
 131. Bargaining both ways  
 132. Gathering gear (wealth) is pleasant pain  
 133. The rich can afford to throw a challenge, the weak can only weep  
 134. Riches and favours go before wisdom and art  
 135. He whom God steers sails safely.  
 136. Loving fish but is loth to wet the feet.  
 137. To trim one's sail to the wind.  
 138. Double edged weapon.  
 139. While there is life, there is hope.  
 140. Desperate ills have desperate remedies.

*Assamese :—*

141. Nā mēch, nā māngah.  
 142. Nāi marā buli ki marāō dekha  
nāi.  
 143. Nāi māmātkai kanā māmāō  
bhāl.  
 144. Nājanār dōl thengat,  
janār dōl galat.  
 145. Nām sunile mātite sāt kil.  
 146. Nāmātāi sanmatir chin.  
 147. Nijar nāk kāti satinir jātra  
bhanga.  
 148. Nijar mukh beṅkā, dāpōnat  
chāri char.  
 149. Nijar neōthanit tel diyā.  
 150. Nidibar deōbār.  
 151. Nindile bende.  
 152. Nimāti garu gu khōwāt kāl,  
 153. Niarir murat sari.  
 154. Papiyā tarār dare uthā-nāmā.  
 155. Parbatat durār dimā.  
 156. Parar ōparat pale pāni,  
dhāli tini garāh khāi.  
 157. Parar ōparat khāi,  
bhātiyā pānit jāi.  
 158. Parat ās banat bās.  
 159. Par ruchi kāchan,  
eva ruchi bhōjan.  
 160. Pabri shuni Barāh pāgal.  
 161. Pagalar gō badhei ānanda.  
 162. Pānchō āngulire khāi,  
buhrai thelilehe jāi.  
 163. Pānchō ānguli samān nahai.  
 164. Pātāt bahā chakā.  
 165. Pāndab barjita dea.

*English :—*

141. Neither fish, nor flesh.  
 142. Dead men open living men's eyes.  
 143. Better one-eyed than stone blind  
 144. Where ignorance is bliss, it is  
folly to be wise.  
 145. Faults are thick where love is  
thin.  
 146. Silence signifies consent.  
 147. Cutting off the nose to spite the  
face.  
 148. A bad workman quarrels with  
his tools.  
 149. Oil your own machine.  
 150. Thursday comes and the week's  
gone.  
 151. Harm watch harm catch.  
 152. Beware of silent dogs and still  
waters.  
 153. Much rust needs a rough file.  
 154. Meteoric rise and meteoric fall.  
 155. To climb a tree to catch a fish.  
 156. A hospitable table may tempt a  
saint.  
 157. Fools give feast and the wise  
men eat them.  
 158. A hanger on is never happy.  
 159. Eat to please yourself but dress  
to please others.  
 160. John has been to college to  
learn to be a fool.  
 161. Forbid a fool do a thing and that  
he will do.  
 162. The master's eye does more than  
both his hands.  
 163. No two things are equal.  
 164. Setting sun.  
 165. Heaven-forsaken place.

## Assamese :—

166. Pāni talalaibe bai.  
 167. Pāni parā māruhe trin  
       kutalaikō hāt baharī.  
 168. Pāpar parāohit.  
 169. Pāpar lagat Yam dutar tāsti.  
 170. Pār pāle jugi bhurat māre lāthi.  
 171. Prān jāok mān thāók.  
 172. Petat garal, mukhat mau  
 173. Pete khāle pithi sai  
 174. Pōhaniya kukur,  
       sanohaniyā kápōr.  
 175. Pōhaniyā sālīkai chakut khutiya.  
 176. Prahārena Dhananjay.  
 177. Pharingā janh  
 178. Phatā hawk chitā hawk pātar  
       tangali, saru hawk bar hawk  
       Bhunyār pōwālī  
 179. Phiringatiye Khandab dahe  
       ,  
 180. Phular thāritō kaint thāke.  
 181. Bangahe mangah khāi.  
 182. Bar gache chayan diye.  
 183. Bār dhākurāk bhāt kápōre nāte.  
 184. Bar bar ghōrāi napāi ghañh,  
       tātu ghōrāi bihāre msh.  
 185. Baralar bañhat jui nidibā.  
 186. Baruārō edin, dharuārō edin.  
 187. Bahi khāle kuberar bharāleō nāte.  
 188. Bahiba ātile sūbaō ste

## English :—

- 166 Water seeks its own level.  
 167. A drowning man catches at a straw.  
 168. Most of our evils come from our vices.  
 169. Man must suffer for the company he keeps.  
 170. Kicked off the ladder through which he sprang.  
 171. Good name is dearer than anything else.  
 172. A tongue of honey, a heart of gall.  
 173. Give me roast meat and beat me with the smite.  
 174. An old dog never barks for nothing.  
 175. Breed up a crow and it will pick out your eyes.  
 176 A rod to the fool.  
 177. Suicidal policy  
 178 The very ruins of greatness are great.  
 179. A spark may burn the whole forest  
 180 No rose without a thorn  
 181 No man has a worse friend than one he brings with him from home.  
 182 Big trees offer a shade.  
 183 Art goes abegging  
 184. It is a poor horse that is not worth its oats.  
 185. Do not put your hand in a wasp's nest.  
 186. Every dog has his day.  
 117. A sloth is the key to poverty.  
 188. Give me where I can sit down, and I will make where I can lie down.

*Assamese :—*

189. Bakiye nirtakiye kihar hātahāi,  
dhanaye nirdhaniye kihar  
mātā-māti.  
190. Belir pathā.  
191. Bāonar chandralai hāt bahrōwā.  
192. Bāgarā silat ohak nābāndhe.  
193. Bāghe ghaṇṇ nakhai.  
194. Bājiye nubuḷe pōṇwatir mōl.  
195. Bānti khāle ānti jai,  
lukaī khāle dhukāi jai.  
196. Bātāt nāngal nāchāchiba  
197. Bātar kukure bāt nere.  
198. Bāndir bāhranit gap.  
199. Bāndar nachuwā diyā.  
200. Bāndarar galat mukutār mālā.  
201. Bāpatiyā sāhōn.  
202. Bāparō bāp thāke.  
203. Bāp chāi betā.  
204. Bāra hāt kerelār tera hāt guti.  
205. Bāhrā bhātāt bahi phurā.  
206. Bāṇhar āg tal jāōk,  
kāurir rang chāōn.  
207. Bahire rang chang,  
bhitare kōwā bhāturi.  
208. Bāyanar bārrir āyaleō rāg tāne.  
209. Bidyā bilāle byai nahai.  
210. Bidyār samān bit nāi.  
211. Bidyāt Brihaspati.  
212. Bidurar Sejyā.  
213. Bidhān mārā.  
214. Binā meghe bajrapāt.

*English :—*

189. Unequal matches are never worth anything.  
190. A scapegoat.  
191. Casting beyond the moon.  
192. Rolling stone gathers no moss.  
193. An eagle does not catch flies.  
194. A barren sow was never good to pigs.  
195. A thing is bigger of being shared.  
196. He who builds by the roadside has many masters  
197. Even hares insult a dead lion.  
198. Great people's servants think themselves of no small consequence.  
199. The poor dances as the rich pipes.  
200. Casting pearls before a swine.  
201. Ancestral property.  
202. Rivers need a spring.  
203. Like father, like son.  
204. Short boughs, long vintage.  
205. If the sky fall we shall catch larks.  
207. All that glitters is not gold.  
208. He that lives with wolves will learn to howl.  
209. Knowledge never lessens by giving it.  
210. A wise man will lord it over the stars.  
211. As wise as Solomon.  
212. A alum house.  
213. To root out.  
214. A bolt from the blue.

*Assamese :—*

215. Bir bhôgyā basundharā,  
 216. Bilat parā hstik āiyāle nej jāche.  
 217. Buk phate, mukh nuphute.  
 218. Buk jurābar thal nōhōwā.  
 219. Bujak bujaba ākāre prakāre,  
       nubujāk bujaba dhakā chāpare.  
 220. Buhrār kathā nūṣunā dekā,  
       tānat pari kiya kekā.  
 221. Bej, bāmun, kōwā,  
       etini parar khōwā.

*English :—*

215. None but the brave deserves the  
       fair.  
 216. Little birds may pick a dead  
       lion.  
 217. Great griefs are dumb.  
 218. Without a hearth and a home.  
 219. A nod to the wise and a rod to  
       the fools.  
 220. In times of necessity the words  
       of the wise are worthy to be  
       observed.  
 221. Crows and clergy are hard to hit.



## APPENDIX II

### Assamese Proverbs classified into four groups

- (i) Relating to rustic life (ii) Religious (iii) Social  
(iv) Moral and philosophical.

#### ( I ) RUSTIC LIFE

- |   |   |
|---|---|
| 1. Akarā mait uthil.  | 22. Kulai pāchi nadharā katha.                        |
| 2. Achin kāthar thōrāke nalagabā.                           | 23. Khalar pāni bānhar pāte sōhe.                     |
| 3. Atithir ki bidhan tōpā ganā ?                            | 24. Khāri gair lagat sōn<br>kapili badh jāi.          |
| 4. Athantarar bidhān tōpā.                                  | 25. Khud khāi pet nashta.                             |
| 5. Ābatarā bengenai mōk tōl mōk<br>tōl kare.                | 26. Khudar barā bānā.                                 |
| 6. Abujanak bujōwā,<br>dheruwā thāri sijōwā.                | 27. Garu mare ghuri,<br>mānuh mare phuri.             |
| 7. Ākālō nai bharālō nai.                                   | 28. Garu chur kari pāghāt dhariba laj.                |
| 8. Āgar hāl jī phale jāi,<br>pichar hālō sei phāle jāi.     | 29. Gach nōhōwā thait erāi birikh.                    |
| 9. Āche garu nabai hāl,<br>hōwātkai nōhōwāi bhāt.           | 30. Garur khōjat gā dhōwā.                            |
| 10. Ālā sukan diyā.   | 31. Garuō maril, pōkō saril.                          |
| 11. Āluwe pōkhāi ughalā.                                    | 32. Garakhiyāi eriba pālat,<br>grihasthai eriba ka't. |
| 12. Āh bōle ahe, ja bōle nāhe.                              | 33. Garur agat bajāi tōkari<br>ghañh khāi kām jōkāri. |
| 13. Āhin kātīt rākhibā pānik,<br>jenekai rākhe rajai rānik. | 34. Gachat tuli gurit kātā.                           |
| 14. Āhui pahui samān.                                       | 35. Gachat garu uthā.                                 |
| 15. Āhui ākāl tarā.   | 36. Gachaka dubari,<br>lubari thubari.                |
| 16. Ulur lagat bagari pōre.                                 | 37. Garu pelāi gā dhōwā.                              |
| 17. Eta garu jār orai pathāre tār.                          | 38. Gādhā piti mānuh karā.                            |
| 18. Kalah chāi kām,<br>narā chāi dhān.                      | 39. Gurit kati agat pani dhāla.                       |
| 19. Kan kathiya marā.                                       | 40. Gōje gach hai.                                    |
| 20. Kapālar ghām bharit pelōwā.                             | 41. Gōhālir āpad dur ha.                              |
| 21. Kāchi gulai tāne.                                       | 42. Gōbare pānie pān,<br>nikāi bidhai dhān.           |

43. Ghaneshirika o dhan nakhāḥ,  
dhan pakile churā dim  
dālat pari khābi.
44. Ghan mari ahu, tal muri sāhu.
45. Chabure mewā phale.
46. Charatō haiō dhantō khōts nāi.
47. Chōre niyā garu, bāte bateghānh
48. Jamiō yama
49. Jābari chepile ras nōlāi.
50. Jākai māre khālair nām.
51. Jāt chāi pāt, bidhān chāi bhāt.
52. Tōpani nājane bari bākara,  
bhōke nājane paintā jakarā.
53. Thengar dōl galat lagōwā.
54. Dhenki swargatō dhan bāne.
55. Talar māti ōpar karā.
56. Tini bhāgarīya mātit  
saguneō ā nakhāi
57. Tel tāmōle chirī,  
bhāt kāpōre giri.
58. Thal chāi kathiyā pāribā
59. Dal tānile māgur khāi.
60. Dātar narikal, kripānar bānh.
61. Dāore pāronte kuthār lagōwā.
62. Dāōt mariō kōmōrā,  
kōmōrāt mārileō dāō.
63. Dānar garur dānt nāchabā
64. Darit bajā āngarā
65. Dukh karile mukh bhare
66. Durair row-barali,  
ōcharar puthi khalihā.
67. Deha āche, beha āche
68. Dōwani gair lāthi khāba pāri.
69. Dhariba lage gair bantat,  
dhare halōwar bantat
70. Dhārōp mach, nuchō pāni.
71. Dhānar petat chāul,  
patānar petat ekō nāi.
72. Dhān pakālai tuni ōjje.
73. Nāi bhumi chaturisā,  
hālōwā garne pāre dima

74. Nāōr tal badiba,  
dhanar hal kālithā.
75. Nāōr bukt chāri mārā.
76. Nākātā kher nakuri gutiwā.
77. Nakānd chāwāl rabi,  
bāper gaoche kal ruba  
thōk parile khābi.
78. Nijar bāri bhal hale  
lōkar chāgal nāhe.
79. Nīmāti garu gu khōwāt kāl
80. Negur chigā dhār.
81. Nej dighal haiche pāri bahiba
82. Nau dōgte kariyā mste.
83. Pakā dhānat mai diyā.
84. Pakul kal sōwāde hal.
85. Parbatat durar dimā puhāt bān,  
beralāk khōje sukān dhān.
86. Pare kal aimāi gati,  
kar nāti kar puti
87. Paytā pālmārā, karkarā lar mārā,  
tapat, dintolai gātō ākrat
88. Pāpar parachit
89. Pāpir lagat yamdutar tēsti
90. Pāpir pithat mon.
91. Penkathe padma
92. Penkar kachu letset
93. Penke kathiyi mile.
94. Pō naikiyar bhāgin pōh,  
māti nākiyā bakanani chōh.
95. Barāi nōkhōwa kachu
96. Bari mātir kalā kōbāi dōbāi pāta
97. Bakarār padma
98. Bātar kachu gat ghanhā
99. Bātāt nāngal nāochahiba
100. Bane mārā rōwā
101. Bāre hāt kerelār tere hāt guti.
102. Bāphar āgar bhōl.
103. Bāphar āg tal jāōk,  
kāurir rang chāōp
104. Bahire rang-chang,  
bhūtare kōwā bhāturi.

105. Bidhan mārā (han kathiyā mārā)  
 106. Beehar kār kṣti khalihā karā  
 107. Berāi sah khōwā.  
 108. Bōjar oparat sākar ānti.  
 409. Bhākhār dhānō āharī nakāre,  
     larākō ūkāi nāmāre  
 110. Bhithut dubarī gajā  
 111. Bhāt nōhōwā khatat thaba.  
 112. Bhādat karī kāl rōpan,  
     sabangē mare Lankār Rāvan  
 113. Bhīm kalar gurit sar he chapāi  
     diye.  
 114. Bhukute kal napake  
 115. Mahe bagatiye dukuri.  
 116. Māchar bal pānit,  
     chepar bal ghānit  
 117. Māchar larphar bāmi,  
     bhārar larphar sangi  
 118. Matī betiye kandalar mul.  
 119. Manile dhan, namanile patan.  
 120. Manuhe prati mantō,  
     dhane prati kantō.  
 121. Micha katha siha panī,  
     eri diya ei jāni.  
 122. Murat nangal lagil.  
 123. Merar pak  
 124. Mōmsie kath kate,  
     mamīye panihen dekhe  
 125. Jādī barashe Āgōne,  
     Raja jāi magane, jādī bara-  
     she Maghar sesh, dhanya  
     Rajar punya desh.  
 126. Jādī lagiba lage rin,  
     khedi barā garu kin.  
 127. Jar buhrī gāi khalat pare,  
     siehe tār lejat dhare.  
 128. Jare nōwarōṇ nam ūniba,  
     take jaw dhan kiniba.  
 129. Jōwa machōtō dangar.  
 130. Rajai bhal pāi jak,  
     dhepkī pōkhatī nalage tak.  
 131. Ratī jubalat sat hal bōwa,  
     dinat sōrōpa duparalai sōwa.  
 132. Rulō jka hal dhunduli,  
     salikai kanī pare phukai baduli.  
 133. Larar mel, kalar bhel.  
 134. Lau dangar haleō patar tal.  
 135. Lagile sare, janmile mare.  
 136. Lage tamōl nalage,  
     nalage tamōl lage.  
 137. Lekhi pahri mare dukhe,  
     masch dhari khaī sukhe  
 138. Lerela pars laru,  
     cherela pars garu.  
 139. Śagunar sāt buhra halōwa  
     namare  
 140. Śān Bhada mahiya manuh.  
 141. Śalar majat singi.  
 142. Sing thakile halat baba pari.  
 143. Sing bhangī damuri hōwa.  
 144. Singā hōpa diya.  
 145. Śikat diya masch  
 146. Śimalur kar dekhi,  
     take sohe pakhi rakhi.  
 147. Sangir bhar dingit sura.  
 148. Sangōrat gal chinga.  
 149. Sat ghatar chengeli.  
 150. Sarit pelabalai nāi chari,  
     nāi barit banh,  
     dharit pelabalai nāi kanī,  
     diye rupat jānh.  
 151. Siohanite sōwa.  
 152. Suda narāt tang diya  
 153. Seō hale pakā dhāne bāt diye.  
 154. Sōnalī pathar.  
 155. Svargarō tars, pitarō tars.  
 156. Habar dinat kukureō māi tana.  
 157. Hatar kuthār bharit mārā.  
 158. Hātre hal jōra.  
 159. Hāte anī pete khōwa.  
 160. Hal nāi Haladhar,  
     laru nāi Gadadhar.  
 161. Hap̄har thengat mah bali.  
 162. Hap̄he māphe sāna.

## ( II ) RELIGIOUS

1. Arjunar rathar sarathi Nārāyan.
2. Ahōṇṭe lāngath jaṇṭe ṣuin,  
lagat jaba pāp puin
3. Ki gōṣāin ākōli, śarāi bharāi  
prasād diṇ ; teḍṇ nājai bujani.
4. Kuṅrahe dharile thākuro kukur.
5. Ketui pāle hetu harāi.
6. Gāt gōṣāin nōhōwā.
7. Gōr māri Gangāt pelōwā.
8. Gōbadhiyār Gangā anān,  
garu māri jōṭā dān.
9. Tale gō badh, ōpare brahma badh.
10. Tulasir lagat kalpatuwār mukti.
11. Dayār samān dharam nāi.
12. Dātāi dilōḍ Bīdhatai nidiye.
13. Dāne durgatī khandāi.
14. Dile pāi.
15. Durair Gangā ōcharat milā.
16. Dhaneī dharma mul.
17. Dharmat thākanta Hari,  
nachārenta sāga
18. Dharmāputra Yudhisthir.
19. Dharma sāreng batābe bāi.
20. Dharma tulācheni.
21. Na devāya na dharmāya.
22. Patir punnye satir punnya.
23. Patit Bāmun swargē jabar man,  
dhōwā kōwā kare jāyā annesshan
24. Par arjan pare khāi,  
kartā mātḥōṇ narakak jāi.
25. Pāndav barjita deś
26. Brahmā Hare chinte jār charanar  
renu, hena Hari Brindāban  
chāri phure dhenū.
27. Burali brat
28. Bēṣyār ki ekādāśi.
29. Baikunthāt asur mihī.
30. Brindāban erī Mathurak jōwā.
31. Bhaktit mukti mile.
32. Bhayāt Bhagabanta kaṇṇe.
33. Bhuter mukhet Bām nām.
34. Maramar micchā kethat  
Chittiragupṭai haṇṇe.
35. Māndhātār amōl.
36. Manuḥe pāṅge Isvarē bhāṅge.
37. Malir phule deuri ṣuwā.
38. Murkha baidya Jama sama.
39. Jata dekhe gāji kal, tata  
uthe nāmar bal.
40. Jampuri nidānar thāi,  
iyāt dile tat pāi.
41. Jar pōne Brihaspati pōn,  
tār gharat nabai kōn.
42. Jī dewar jī puja.
43. Rasate nām thaba.
44. Rakhile Isvar, māriḷe Jam.
45. Rakhē Hari māre kōn.
46. Rāmātō bhakat, Haritō bhakat.
47. Lakshmi chanchalā.
47. Lakshmir barputra.
49. Lakshmi mōr bōlā.
50. Lakshmi Sarasvatir mil nāi.
51. Lōbhe pāp, pape mṛityu.
52. Śaktar bhakta.
53. Śakti icchāi bhakti.
54. Śibar kāshat Rakshākālī.
55. Śudar mukheḍ veda ākibā
56. Śradhat mekurī bāndhā.
57. Samai thākōṇṭe nām lōwā.
58. Śaktar bhakta, naramar yam.
59. Sāt kānda Rāmāyan pahri  
Sita kār bāp.
60. Sakshāte Kriahnak dekhi aru ki  
pāpak lekhe.
61. Svadharma nidhan bhal,  
para dharma āhukāl.
62. Swargē marte phārāk.
63. Harak dekhi bih khāi.
64. Har-Gaurir milan.
65. Hari-Har sāmā.
66. Hat meli swargē choṇwā.
67. Humar jatrī, jī kare Bīdhata.

### ( III ) SOCIAL

1. Agharir ghar karā.
2. Ajāt gachar bijnt phal.
3. Ajnyān Bāmunar jajmān.
4. Atithiō ral, chavulō sūjil.
5. Abangēat Raja.
6. Amānuhar ghañitkai bhāl mānu-  
har ligiriō bhāl.
7. Ākālar bhāt, nidānar mat.
8. Ākhar tapat, tīrir śapath, sree  
Lutar bal, iyt jī sajāt  
jī dinatē duchaku khālī.
9. Āgayē achilō dōwani-mōwani  
gōwālē bulichil āi,  
etiya halo nej-gōbari,  
pālāt nūpāñ thāi.
10. Āgayē jen etiyaō ten,  
māyatehe dekhichā bhakat  
jen.
11. Āngulir majedi pāni nasarakā.
12. Āñchalat jēu bāndhā.
13. Āchale bihale Lātiō pichale.
14. Āñjā chakhār ākal nuguche.
15. Āñjar māch dhariba nājānā.
16. Āñ bhikhārini, kālī pātrāni.
17. Ātār gune ātani,  
ātā nahale ethāni obāni.
18. Ādār bepārīr kī jāhājar khabar.
19. Ādhār gilā ājagar.
20. Ānar ān chintā, buhri bāmuni  
dukhani kānar chintā.
21. Āpōn gharar rāni,  
parar gharar dāni.
22. Āpōnar gā tektekiyā,  
parar gā lai pāni chatiyāi.
23. Ālahik nidibā thāi,  
bārīr pātpachala khālī,  
ākōw buhrā gālaikō bāwariāi.
24. Ālir murat chali dharā.
25. Āsritak abhay dibā.
26. Āhak nāhak bar,  
sewōnta phālī mar.
27. Āh bar dekā bōj khāba jāwq.
28. Āñh lukāba bāñh lukābā,  
gāl sōpōrā kat lukābā ?
29. Āhichā bhakat babā śulat,  
lar char karile maribā kīat.
30. Āhilōñ bhakat mārīlōñ khutī,  
chālū charu nidile nājāñ ūthī
31. Ārīr mur chitalar gadā.
32. Ikān sīkān karā.
33. Indrar sabbāt phēñobar kuruli.
34. Indurarō sindur gōlāmārō bhājā  
māch.
35. Udak tek-rakhiyā karā.
36. Udar sātपुरush kecha māch  
khōwā.
37. Ubhalā gach dekhile ātāyē  
bāgi kuthār mare.
38. Umabatiya śa bāhī hai.
39. Ulta chōrā girik bandhe.
40. Ek thāūr thākūr, āñ thāūr kukur.
41. Ek kīl māri sāt kīl khōwā.
42. Ek thāūr buli āñ thāūr gālī.
43. Ek gharar pātnād ek gharar jari,  
ek gharar pani tōlē hōm  
karī.
44. Ek chāi bar, ek chāi ghar.
45. Ek gāōr, ek māōr.
46. Eke buhri nāchani,  
tāte nātīr biyā.
47. Eke mukhe dhān chīrā,  
eke mukhe chālū chīra.
48. Eke mare sōke tāpē,  
tār uparī kukur jāpē.

49. Elāgik nakaribā belā,  
elāgik he pābā barashunar belā.
50. Elekar pelek, kukurchōwār  
bhaginiek.
51. Ojāi rajai samān
52. Ojā rajā nōhōwā dā.
53. Ojar nāhat khare khōwā.
54. Oth kālī oth rangā karā.
55. Oth chepile pish olāi.
56. Othāt ghā, bhāi sahur ojā
57. Opaji gōt bhāt gile.
58. Oā ninde kōwā,  
kōwā ninde bhedeli mōwā.
59. Kana kujā bhengur,  
etini hārāmar lengur.
60. Kani pāre hanhe,  
khāi Bhakat dāhe.
61. Kari dharī gariya nām.
62. Kadam phuliyā mur.
63. Kamārār dim dim Banīyār kālī,  
Dōmar rau chital hāte hāte pālī.
64. Kapālar sindur akahay hawk.
65. Kaliyā dantāi ārje,  
dhalā dantāi khāi
66. Kakal bhagā birālī gōsāi gharat  
sōwe, gōndhōwā mukh khan  
gakhure dhōwe.
67. Kariba nōwarār bar katha,  
khāba nōwarār bar hāthā.
68. Kana pōr nām Padmalōchan.
69. Ka nōbōlōnte Ratnāwālī pahre.
70. Karāi bhāngā dant
71. Kār khāōn kar lawn,  
dōbhāg ratī ghar nāpāōn.
72. Kālir larāi parahir git gāi
73. Kāta kān chulure dhāke.
74. Kāniyār khōlā, bhakatār mālā.
75. Kāta mahiyā kukur
76. Kālī pujā ghare ghare,  
Śalagrām Śukāi mare.
77. Kanar pōkā kabhā
78. Kān kātā olaganī.
79. Kauriye kauris mangah nakhā.
80. Kātā jī kātā, ropā kiya ?
81. Kāk kam kōne pati-yāba,  
jake kam sūe batiyāba.
82. Kāryār bujiyā bhaw,  
chagarō pakhalē pād.
83. Kān kātā kukur.
84. Kachit kachit byābhichari,  
chagir mukhat jathā dāhri
85. Kanat khūla, pithit kulā,  
ji bōla take bōla.
86. Kātālō tej nōlōwā
87. Kakō kewe nōbōle kaka  
sāsure dāhri chulī pakā
88. Kār gharar mānik,  
kōne khedāi pānik , hāt bāwdī  
māti ān, chumā khāōn khānik
89. Kālō kāl bisham kāl,  
chage cheleke baghar gal
90. Kīmān pānir māch.
91. Kukur ohikan, grihasthar jāś
92. Kukur buhrā hale phaphare  
dhare, mānuh buhrā hale  
prakriti lare.
93. Kukurar bhukanit hātī phiri  
nāchāi
94. Kukurak nidiba lai,  
chōtāl eri majiyāk jāi
95. Kuhar age mad khāi,  
petō nabhare jātiō jāi
96. Kukurar thengat jnan thōwā
97. Kukurar petat gheun nasa
98. Kukurar lej sekulō pōn naha
99. Kukur eohhāi tāngōn
100. Kerketuār bāghar pātēi bhetī.
101. Kewe mare, kewe Hari  
Hari kare
102. Kechut āgun pare
103. Kōnō kōnō pakāt,  
thōrāō sōmāi nakat
104. Kōk chālē māch khujibē nālāge.

105. Kónók dekhi bhāt randhe,  
kónók dekhi dūr bāndhi.
106. Kaurābar bhāt khai,  
pāndabar git gai.
107. Khābi āhur, khābi āhur,  
khābi ātar, khābi katar.
108. Khai pāt chira.
109. Khānik khāl, phāntik jiya.
110. Khai dai bōnda ātar.
111. Khār khōwa jibha,  
mukhat āhe kibā.
112. Khōwa pātate bagā
113. Khōje kharani diye lōn,  
ene ōbhatanit thake kōn.
114. Gajendra gaman.
115. Gargayā pichal bāt,  
dekaō nichini, buhrāō nichini  
ātāre eketa thāt
116. Gachat ūthā mare,  
lagā hōwāi bhare.
117. Gajmurā hōwa
118. Gal kātha guchil
119. Gāwe sukhi, pete dukhi,  
thāk bhennā chāngat ūthi.
120. Gā chōwā mānub.
121. Gār kap'r petar bhāt nathākā.
122. Gāt nāi bal, nāō sōmāi jhapar tal.
123. Gāt nāi chāl bākāl,  
mad khāi tini tekeli.
124. Giri nōhōwa garu,  
dhākanī nōhōwā charu.
125. Giyātir lara gachat ūthil,  
ām nahale bhōje mihl
126. Girihant mare khārālī khāi  
chōre niye laphā dāi.
127. Git āhile sur nāhe.
128. Gunāt dharōṭe buji dādā kiman  
dhanudhar.
129. Gō pō lō chiniba nōwari.
130. Ghar muwā ghōrā,  
ban muwā barā.
131. Gharar khai banar ma'h kheda.
132. Ghar Sature Ravan bādā.
133. Ghar chōwāi diōṭai kherō  
nadaliysi.
134. Ghainie māch khai bōndār maran.
135. Ghainie ghar.
136. Ghainie bhāngile kaghi,  
pelālē khalkhālī hāñhi,  
bandie bhāngile katarā,  
Gargaṇ paḷegai batara.
137. Chaku mudī adharkhōwa
138. Chakut tel di kanda.
139. Chapaniya chapabar gun,  
taptapani sun
140. Charut bahābar chaul nōhōwa.
141. Chakulōre bāt nedekhā hōwa.
142. Chaku muda kān jāgā
143. Chaka charāi bhāngā diya.
144. Chāri chakur milan.
145. Chālar kuta berār mati.
146. China bamunar lagun nālāge.
147. Chinar chaul khāba gā jai sari,  
achinar chaul khāba tini  
jugar bhāri.
148. Chikantemā mayrār pakhi,  
bhenet bhenet kare makhi.
149. Chungār badulir dhōl jēn kani.
150. Chukat thākī bukat khōwā
151. Chukar bhekul chuke chine.
152. Chōr bechi hale kilar sarāb.
153. Chōre nere chōr prakriti  
sahai nere sar,  
nahawā dōm bargiri,  
nadir kulat ghar.
154. Chōr pōr mukh khañhe.
155. Chōrār sākahi mātāl.
156. Chali marak bejare gun chaṇṇ.
157. Chatra chāgal chāi,  
barāsun dilei nāi.
158. Chāl chigā dhekurār bagh rāi  
nām

159. Chāgale pāt khōwā diyā kaibā.  
 160. Jālat parā bāgh.  
 161. Jāpi lāthi tanā,  
     cāk ere kanā.  
 162. Jiāi Jiāi ohal kāhrā.  
 163. Jiā bānri.  
 164. Jiāt nidiye dahikuti,  
     marāt dība ohiri ānguthi.  
 165. Jui pāni ālag karā.  
 166. Jōrō jōr pāvā jōr,  
     tāi hārit khaiti,  
     si garu chōr.  
 167. Jōr jār muluk tār.  
 168. Tip tipali oharāi tipa mārile mare,  
     ākāshalai urō urō kare.  
 169. Tutukia nahale gāon nababe.  
 170. Tēngā khai nākhāi pāni,  
     Yame mānuhe tānā tāni.  
 171. Lajāt kāj harāi,  
     tōpanit bhōj harāi.  
 172. Tōp'la dekhile tupuli nāche.  
 173. Thenge hāte japiwā.  
 174. Dāngar man dukhiyā nahai.  
 175. Dāngarar dāi pichali jāi,  
     sarur dāi khāpe khōpe khāi.  
 176. Dāl pachalā mārā.  
 177. Dōmar lagat mārō chital,  
     mariyār lagat khundō pital,  
     bāmunar lagat melō bidhi,  
     obōrar lagat khāndō sindhi.  
 178. Tapat pinda khuōwā.  
 179. Tini muriyā buhrā.  
 180. Tini kāl jāi ek kal thākā.  
 181. Tini pikar Srirām Barā,  
     tāre eti chāti dharā.  
 182. Tini telani māri khōwā  
 183. Tiri, miri, bhātou, kōwā,  
     e charir sanjāt nōpōwā.  
 184. Tulā hen napārai bhār bāndhe sil,  
     ketkuri pipirāi parbat  
     khan gil.
185. Teliyā kānde tel pelāi,  
     kapahuwā kānde latpatāl.  
 186. Tōr hale mōr,  
     mōr hale bāperarō nahai tōr.  
 187. Thān harāle mān harāi.  
 188. Danda karibalaiō lag lāge.  
 189. Dahar lāthi ekar bhār.  
 190. Dah jane gal ophandāle Medhiō  
     chōr.  
 191. Dāgā diyā.  
 192. Dām chāi kām.  
 193. Dāi lāgilehe dāi bhānge.  
 194. Din dekhi bhes lōwā.  
 195. Dukhar upari dukh,  
     kukure kāmōre chāwāle  
     daliyāi, tathāpi nimile sukh.  
 196. Dukhirō din jāi,  
     sukhirō din jāi.  
 197. Dutar latpat santar maran.  
 198. Dekhan suan.  
 199. Dekhi śike, thoki śike.  
 200. Dekhile chaku tōke,  
     nedekhile hiyā pōre.  
 201. Dhanabantar samōdhan,  
     nirdhanir krandan.  
 202. Dhan dile sōn,  
     sōn dile dantāl hatio pōn.  
 203. Dhan lāch, dhan būch,  
     dhan hale bhal māch.  
 204. Dhar jari mār tangōn.  
 205. Dhari ānā bāndar.  
 206. Dhui pakhāli kōlāt lai teōn  
     bōle tāt,  
     māri dhari batat thai teōn  
     bōle āi.  
 207. Dhenū chāriba nāpāo jādu kōn  
     Baruār pō.  
 208. Nakhar pithi jen kāpōr.  
 209. Nakhar murat tel di khōwā.  
 210. Nate na buri,  
     purani hale cha buri.



211. Nadir hanā, pāiker thāns.  
 212. Napungeakar pungsaban.  
 213. Namarileō dah janar lagat ohaku mudiba.  
 214. Nariyā chāi pariya  
 215. Nāi marā buli ki marāō dekā nāi.  
 216. Nāi nāi ohāul pāt,  
     bahai de sudā bhāt.  
 217. Nāi māmātkai kanā māmāi bhāl.  
 218. Nāō katōnte mākō hal.  
 219. Nāōr garbhe maōr garbhe samān.  
 220. Nākat tel di sōwā.  
 221. Nāgrā pita diyā.  
 222. Nāchiba nājāne chōtal benkā.  
 223. Nānnang nabastrang.  
 224. Nām sunile mātite sāt kil.  
 225. Nām ki hriba nōwāri tāwai bōle.  
 226. Nijar beli ātipati,  
     lōkar beli ohuwā māti.  
 227. Nijar nāk kāti satinir jātrā bhanga.  
 228. Nijar mukh benkā,  
     dīpanit chari char.  
 229. Nijar neōthanit tel diyā.  
 230. Nidiyak kutum thākak bhāle,  
     tik pam mai nidān kāle.  
 231. Nidibar deō bār.  
 232. Niyarir murat sari.  
 233. Nehānhibi mōk sunchariba tōk.  
 234. Nair samān baba kōn,  
     ār samān haba kōn.  
 235. Pakā phōqrā āti pelaba.  
 236. Pakā ohulit sindur pindhā.  
 237. Parar oparat pāle pāni  
     dhāli tini garāh khāi.  
 238. Parar oparat khāi,  
     bhatiyā pānit jāi.  
 239. Parar ohakui bāt bulā.  
 240. Parar oparat pāi dhan,  
     bape pute kirtan.  
 241. Parar gharalai jābi,  
     mōr diyan thōwan chabi.  
 242. Parar par, batat pari mar.  
 243. Parat ās, banat bās.  
 244. Par ruchi kachan,  
     sva ruchi bhōjan.  
 245. Par chidra pade pade,  
     apōn chidra nedekhoy.  
 246. Pahur bhalekī bhelekī,  
     garur chelekā cheleki.  
 247. Pāgalar gōbadhei ānanda.  
 248. Pāgale ki nakai,  
     chagale ki nakhāi.  
 249. Pānchō āngulire khāi  
     buhrai thelileho jāi.  
 250. Pānchō āngulī samān nahai.  
 251. Pānat chun piohalā jagar.  
 252. Pān jāōk, mān thāōk.  
 253. Pich dile parbatalai pithi.  
 254. Pitri bine prithibir mahabhār,  
     mātri bine bhōjan chārkhar,  
     bhrātri bine sature pāi lai,  
     bhāryā bine kuchit nāpāi thāi.  
 255. Pristra bhanga diyā.  
 256. Petat bhōk, mukhat lāj.  
 257. Pet phalileō ka etā nōlai.  
 258. Pete bhāte khāi.  
 259. Pehi māhi bhari āche gaōn,  
     ai nākiyā laghōne jāōn.  
 260. Pōhaniya kukur,  
     sānchaniyā kāpōr.  
 261. Prabhārena dhanajay.  
 262. Pharingā jāph.  
 263. Pharing phutā jōnāk.  
 264. Phātā haōk, chita haōk,  
     patar tangālī, saru haōk, bar  
     haōk, Bhuyān pōwali.  
 264. Phāndat bhari diyā.  
 265. Phular tagar, mākir jagar.  
 266. Bāngabe mangah khāi.  
 267. Ban nōhōwā kamare phālar  
     marihā māre.

268. Barar michā sunibar ichhā,  
naramar uobit, sunibar  
kuchit.
269. Bar dhākurāk bhat kāpōre nāte.
270. Bar naōr kāndāri,  
rajgharar bhāndāri.
271. Bar bar ghōrai napai gharh,  
tatu ghōrai bichare mah.
272. Barār gharat tarar gāthi.
273. Barnarō edin, dharuarō edin.
274. Bahiba janile matiya pira,  
khaba janile chaula chira.
275. Bastur ubhainadi.
276. Baliye nirbaliye kihar hatahati,  
dhaniye nirdhaniye kihar  
matamati
277. Bahra tuta dōsh.
278. Bair pō nahai mōr he pō,  
pati naikiya matit sō.
279. Bajie nubuje pōnatir mōl.
278. Batat pāte, tirit khate,  
eduiyōkō alagat kate.
279. Batat palōn kamar,  
dāō gahrōwa smar.
280. Bandir babranit gap.
281. Bandar nachuwa diya
282. Bap kalat nai gai,  
chalani lai dōba jai
283. Bāpatiya sāhōn
284. Bāparō bāp thake
285. Bāpar biyā dekhua.
286. Bap chāi betā.
287. Bāpek maril khāba laba nōwari,  
putek haiche bāghar pōwāl.
288. Bāmun chāi dakhina,  
ganak chāi bhōjani.
289. Bāmunarō edin,  
babuwarō edin.
290. Bāra seriya kaghīt khud chāular  
bhat, diyarō dhik dhik  
khōwarō laj.
291. Barata mahat teratā jagar,  
sadi nuguchō eti lagar.
292. Bara bhātat bāhi phura.
293. Bāre bhātārā kathā.
294. Bahire churīar pher,  
bhitarē dhakuar ber.
295. Bahra bhātat bairi parā.
296. Bidurar sājya.
297. Bir bhōgya basundharā.
298. Bilat parā hatik siyale ncj jache.
299. Birali chāle bāgh chāba nālāge.
300. Buyat nārād nāmīl.
301. Biyar picat laō doliōwa.
302. Buk phate, mukh nuphute.
303. Buku jurābar thal nōhōwa.
304. Bujak bujāba akare prakāre,  
nubujak bujāba dhaka  
chapare.
305. Buhrai buhrai kathā kai  
kathāi kathāi kthe,  
dekāi dekāi kathā kai  
kathāi kathāi hañhe ;  
larāi larāi kathā kai  
kathāi kathāi dandh,  
tiriye tiriye kathā kai  
kathāi kathāi chand.
306. Buhrai kathā nuṣuna dekā,  
tānat parī kiya kekā ?
307. Buhri natir nāchan chār.
308. Buhri sāhiki māt nadhare.
309. Buhri maril bhale hal,  
sikhani kanthāō mōrei hal.
310. Bej Bāmun kōwa,  
etini parar khōwā.
311. Benjir kenedi sarakā.
312. Betik māri bōwārik chakōwā.
313. Bei khāba nōwarā karā.
314. Bōle rage hai kapalar bhāge.
315. Bhayate kekōrar gañt bichara.
316. Bhair samān mitra nai,  
bhair samān satru nai.

817. Bhai bhāṣ kandal para pāi sá  
       tirutare kandal ghareṣi prabaṣ.  
 818. Bhāṅgak obhīgak bar naōr khōla  
 819. Bhāṅgā sabhat rāg tānā.  
 820. Bhajanar bhōjan  
       abbajanar galagrah.  
 821. Bhat khaoyte pāni khōwā.  
 822. Bhale pāi bhalak,  
       jabare pāi khalak  
 823. Bhijā mekurī  
 824. Bhishmar pratijñā  
 825. Bhukā kukure nākāmōre.  
 826. Bhukiṃyā gal pāt kātibalai,  
       nibhukiṃyāi bōle matite diyā  
 827. Bhurut kare Gōpināth,  
       kāl khale Jagannāth  
 828. Bhutar uparat Dānab.  
 829. Bhukulir pithit nōm gajil  
 830. Bhemtō bhemtō kalahar kāntō  
 831. Bhelengi lagā pahu  
 832. Bhōker bhāt, piyāhar pāni  
 833. Bhōkehe bhātar anjā  
 834. Bhōjanar belā ki kular bichār  
 835. Bhōjar khahī  
 836. Bhōtar kukur  
 837. Mai harinā parar khaōn  
       sunibe nōwārōn atithir nau  
 838. Mai jadi haōu bāpar beti,  
       chōtāl karim chākīr gatī  
 839. Marār bahra gālī nāi  
 840. Marār khari rājār kari  
 841. Marā sāp galat ari diyā.  
 842. Marī mati nōpōwā  
 843. Marileō nere dhananjai bāyu.  
 844. Marī rang dekhuvā  
 845. Mare Bamun kāte khari,  
       tenwe nere dakhinār kari.  
 846. Mare urulī pungā,  
       mare padulī sungā,  
       mare nadir kular gaoh,  
       mare elap pānir māch
847. Maharir talar mah  
 848. Mahādwār dhanē kuber bhāṅgālī.  
 849. Mayrak dekhī ghanohirikār  
       pekhan  
 850. Mākir chit, kripānar bit  
 851. Māō hai bōle lawnu ohōr  
 852. Māō chāi mukhalai,  
       ghaini chāi hātalai  
 853. Mak marī jiyek ōpaje,  
       tenwe tinitār pōh nuguche.  
 854. Makatkāi jiyek kāji,  
       dhenki thōrāre bate paji.  
 855. Māk gōtri jī karāi bhāji khāi,  
       bāp gōtri pō banijalai jāi.  
 856. Makō jen chalan phuran.  
 857. Mākhir murar gheun kāhrā.  
 858. Maghar jare mahar sing kanpai.  
 859. Māchar telere māch bhāji.  
 860. Māchar gā dhōwā.  
 861. Mātīle kilō khābā,  
       nāmātīle bhōjō nākhābā  
 862. Mānuhe parchā kare,  
       parchāi mānuh kare.  
 863. Māmāther gāidōwe,  
       mōr nām dudh kōnwar  
 864. Māhir āgat māmār galpa  
 865. Mitirar mātībi āgat,  
       hatir khuchibā kānat  
 866. Mukhat ōdak diōntā nāi.  
 867. Mukhar mākhī khediba nījanā.  
 868. Murar ohulir samān paramāyu.  
 869. Murkha putratkāi nīrbangā  
       hōwā bhāl.  
 870. Mur khurāōnte lara maril,  
       bejar gāt he jagar lāgil.  
 871. Mur lukābar thāi nōhōwā.  
 872. Mure bhari kāhrā.  
 873. Medhi mātīl bahule āne gat  
       khāndibahe lāgil.  
 874. Melat bahi namāte uchit,  
       pāpe chuwe kinchit kinchit.

875. Mausānā māt.  
 876. Jata dekhe nit nit, //  
         chaku kare pitpit ,  
         māhe pakhe jābi,  
         bar pirākhan pābi.  
 877. Jata dōsh, Nanda ghōsh.  
 878. Jadi hai muni jan,  
         teōy sōdhe tini jan,  
 379. Yam, jōwān, bhāgin,  
         itin nahai apōn.  
 880. Jate thakibā sarbatī kāl,  
         tār ki tāl-betāl.  
 881. Jate jāi jugi, tate kubākubi.  
 882. Jate rātī tate kāti.  
 883. Jame nileō niya,  
         jōnwāi nileō niya.  
 384. Jake bōla apōn,  
         siye bhar ba chapōn.  
 385. Jar gharat pāt pariba  
         tak nōbōla sūda,  
         jar pawat sewā kariba  
         tak nōbōla godhā.  
 386. Jar pō melat nai tār mel sūda.  
 387. Jar ji swabhāb marile tuto,  
         jar ji swabhāb bhumit lute.  
 388. Jar nai marām, tār nai dharam.  
 389. Jar khāba jibar man,  
         śauchalai galeō ajōre ban.  
 390. Jar biyī tār um nai,  
         chuburiya udhatu khai.  
 391. Jare hante śāṅkha sindur,  
         take kare bhōkōra indur.  
 392. Ji dokhe tako lekhe  
 393. Ji jak kare spōnsk kare.  
 394. Ji haba ligā si hal,  
         kāniye kasthāi gal.  
 395. Junjar kukura.  
 396. Jetiya māriba dhōlat chapar,  
         tetiya laba nurat kaspōr.  
 397. Jetiyaṛ dīn tetiyāi gal,  
         sāndah khōwā bāi tal hal.
398. Jetiya pariba kālār dās,  
         pātir tīrutai buliba pabā.  
 399. Jētiyā ahe bhatar,  
         tetiya lai janṭar.  
 400. Rājār ākrōś, bajār ākrōś.  
 401. Rājak kakāi nōbōla.  
 402. Ranat gai kalā pare,  
         tel nāpāi bekur dhare.  
 403. Rabār Rahdai,  
         Tipamar Bhādai,  
         Salgurir Āghōni Bāi  
         tiniō tinir dingit dhari kande,  
         samandhar ekōdāl nāi.  
 404. Rāj dāngar ne rāj dāngar.  
 405. Rāj bhōl gaj bhōl.  
 406. Rājāi māre samudre bure.  
 407. Rājāi napatiyāi,  
         bhārjāi napatiyāi.  
 408. Rājā jone Rāmsing,  
         mantri tene Hitingting.  
 409. Rājār dandit kālā jāi,  
         tīrir dandit pīntī khai.  
 410. Rāmar kājalai baidar helā.  
 411. Rāmar khai Rībanar git gāi.  
 412. Rām Rābanar judhā.  
 413. Rāmō nāi Ajōdhyaō nai.  
 414. Rāhit nīdiba hāt,  
         larā-chōwalikō lagōne  
         nathabā, dibā gadhulite bhat.  
 415. Lagī thākile māgi nākhāi,  
 416. Lājat kāj, harāi,  
         tōpanit bhōj harāi.  
 417. Lājat nabai bhār,  
         bōrāt bhānge hār.  
 418. Lājuwā Bāmun, kāhuwā chōr,  
         duyōrō kājar pare ōr.  
 419. Larāi pāni pelai, buhrā pichali  
         pare.  
 420. Lakhman jē bhāi.  
 421. Lōkhā pahra barjit,  
         Harmōhan pāndit.

425. Lemtau bhari.  
 426. Lōkar charat bahā barmānuh.  
 426. Lōkar murat kathal bhāngā.  
 426. Lōkhar ānguli juit di khōwā.  
 426. Lōkalai hul puti apuni mare phuti.  
 427. Šatur haṅhuwā mitir kanduwa.  
 428. Šaturar ohāgalar kān muchariō sukh.  
 429. Šalika chilān.  
 430. Šeṣh rakha mān rakha.  
 431. Šāthi buhrir nāti bhatar.  
 432. Šhōlat nāsāde put,  
     kātīt nakāte sut,  
     biṣhay kālat nakare māgan,  
     nadi pāi nakare gāhan,  
     hāi put, hāi sut,  
     hāi māgan hāi gāhan.  
 433. Šrimantar āpad nāi.  
 434. Sejjanar māt, hātūr dānt.  
 435. Satirō matī lar hai.  
 436. Satō bhair mur pakā,  
     kikō kewe nōbōle kakā.  
 437. Santar sukal, duṣhtar akāl.  
 438. Santar lagat phuribā, khābā guwā  
     pān ; duṣhtar lagat phuribā,  
     katā jāba kan.  
 439. Sabhā suwanī lōk.  
 440. Sempadar bhāi bhani,  
     nidānar kar kuni.  
 441. Samāne samāne karē kāj,  
     hare jike nāi lāj.  
 442. Sāji kachū ōlḥale bāndariō sundari.  
 443. Sāt purush gal tingat ghar,  
     otiya bōle mōk bathā dhar.  
 444. Sāt rajār chāul khōwā.  
 445. Sāt sēnā matit, dhōd sōwe patit.  
 446. Sate tita māhe pithā.  
 447. Sāqtōr sāqtōr nij bahubale,  
     Sāqturiba najjanile jā rseātale.  
 448. Sap neular samandh.  
 449. Sāhar parichay.  
 450. Siyan tirir giyan budhi,  
     bhatarat lai kathā sudhi.  
 451. Stri budhi pralayankari.  
 452. Sudhi puchi karē kāj,  
     hāre jike nāi lāj.  
 453. Sōnar sanchar haōk.  
 454. Sva nāmā uttamā,  
     pitri nāmā madhyamā,  
     śahur nāmā adhamā.  
 455. Haba chali buliba bap,  
     tehe guchiba manar tāp.  
 456. Harālō bichārōntā nāi,  
     marilō kandōtā nāi.  
 457. Harāl parāl Kāsyap gōtra.  
 458. Hāṇi di khāi, ringi di palāy.  
 459. Hākim larilō hukum nalare.  
 460. Hāt dighal mānuh.  
 461. Hāt lar mānuh.  
 462. Hātāt nāi kantō,  
     bar sabāhalai mantō.  
 463. Hātāt bandhōwā saukā,  
     berat bhāngā dhaukā.  
 464. Hati chōr āge āge jāi,  
     bengēnā chōrak bāndhi kilai.  
 465. Hātik hātere thela  
 466. Hatikō rām rām māhutokō chalam.  
 467. Hāpai āne tiri, bōndā ōparate giri.  
 468. Hābingat lōn sasti,  
     dehār bā kī abastha.  
 469. Harit khātik haphiyal diye.  
 470. Hāṇ chōrar murat pākhi  
     kathal chōrar āthāi sakhi.  
 471. Hudu khedā diyā.  
 472. Huduk Bar Baruā pātā.  
 473. Hem tālar kōb.  
 474. Helai karja nās,  
     nirdhanir budhi nās.  
 475. Hōmar gōndh nōpōwā.  
 476. Hōwā anjāt lōn diyā.  
 477. Kahanmārā ban.  
 478. Kahane rushta, kahane tushta,  
     tushta rushta kahane kahane.

#### ( IV ) MORAL AND PHILOSOPHICAL

1. Ati bhakti chōrar lakshyan.
2. Ati buddhir galat jari.
3. Ati darpe hatā Lankā.
4. Ati chirī hata chirī.
5. Ati hāñhi atī kānnā,  
kai gaiche Ramchannā.
6. Artha anarthar mul.
7. Aparāk pār karī lai ānā ānā,  
Sreematik par karī khoje  
kānar sōna.
8. Abhāgā jalai jai,  
hule bindhe barale khai.
9. Abhābe swabhab nashta.
10. Abhābat upāi olai.
11. Abhyāsar nar karnapathe  
kare śar
12. Abhimanyur chakra beñhu.
13. Abhōkar naō muthi.
14. Aranye rōdan.
15. Alap arjan, bistar bhōjan,  
sei purushar daridra lakshyan.
16. Alpa budya bhayankari.
17. Āi siti pātālak jāba  
kāk nība kāk thaba.
18. Āi gaichil hatat, khōj dekhile  
batat, Āi oh Bīpa oh hātītō  
imān dangar :
19. Āidharatkaī baidhar chār.
20. Āir gharat jam, dui hāte khām,  
bidhātāi bōle mai lage lage  
jam
21. Āirō barta, Gangārō jātrā.
22. Āilā anguthir pāk.
23. Ānusar dhār purnimāt suja.
24. Āō pāke dharā.
25. Ākaśat dhuturia igōwa.
26. Ākaśalai thui pelāle mukhat  
pare.
27. Ākhai phutā kathā.
28. Āg bhari chāi picā bhari pelābā.
29. Āgar garu bāghe khāi.
30. Ānjāt nideye lōn,  
pitikāt jai tini gun.
31. Āchak labhat kātī,  
mularō hātahāti.
32. Āchilō jēne haiche tene,  
haichō jēne habi tene.
33. Āche dān nāi samidhān.
34. Āche kathā napare manat,  
sitai kande Āśōk banat.
35. Āchō bagali āchō chāi.  
kar pāni katat jai
36. Āndhārar picāhat pōhar.
37. Ānā laga dhup.
38. Āpadat ajugut
39. Āpad thāke duwār chukat,  
sampad thāke barir ōrat.
40. Āpad kālat budhi bhōta.
41. Āpad kālat ane gal hengai.
42. Āpuni langath jagatak bar.
43. Āpuni apōnar śatru.
44. Āpaitā banbat ghune dhare.
45. Āpōn hat jagannāth.
46. Āpōn sute palu bandi
47. Āpōn bhālei jagat bhāl.
48. Āpōnār chagal,  
nejate kātak bā dingute kātak.
49. Āpōn budhi sarba sidhi,  
parar budhi gā udi.
50. Ām pharmutiyānte lāthiō harāl,
51. Āramar niswas pelōwā.
52. Āi ichhāi byāse.

53. Ikāne sōmāi, sikāne ōlai.  
 54. Iohha thakile upai ōlai.  
 55. Idale chamah sidale chamah,  
     mai bandara jum kemah.  
 56. Iat marile tips,  
     Gargaṇ paḷegai āpa.  
 57. Ui matī kapal.  
 58. Ugha chereki jen ghuri phura.  
 59. Utala panis phen kate.  
 60. Upakarika ajagare khai.  
 61. Uburī hai parile bangileō nakate  
 62. Uburī kari dhala, tōp dhari napari.  
 63. Uri shi juri pare.  
 64. Ulta bujli Ram.  
 65. Unapanohaś bayu.  
 66. Rin śesh, byadhī ūsh.  
 67. Engar dhule bags nahai  
 68. Ek buhrir dui kim,  
     dhan bāne chōhe am  
 69. Ek thali anj it eta jaluk  
 70. Ek hatar hul dui hate kihra.  
 71. Ek dui, ek jui  
 72. Ek barai dhan khai,  
     ek barai han khai  
 73. Ek kalon dekhi, ek kalon lekhi,  
     ha dai bolonte ōlai har dal,  
     ibār he fatigār maranar kal.  
 74. Ek chakure tel beche,  
     ek chakure pani beche.  
 75. Ekadasāt Brihaspati.  
 76. Eke jāpe Iankār pār.  
 77. Eke banat dutā bagh nāthāke.  
 78. Eke indur gātāt nājai,  
     bhingī kulī lejat merai.  
 79. Eke laphe svarga chuwā.  
 80. Eke pāt tal nābaje.  
 81. Eke puhe jār nājai.  
 82. Etāō śatā, śatāō etā.  
 83. Ethāit urushe, ethāit barashe.  
 84. Etiz āohā dhulā khuchari,  
     tetiz nibā denā muchari.  
 85. Eneō marōṇ, teneōṇ marōṇ,  
     Bāpur ohun khāie marōṇ.  
 86. Eri dī behri kāndā.  
 87. Enwā sutār gāthi.  
 88. Ś jālukar āg.  
 89. Ś garu marile bāgharō maran.  
 90. Ephaliyā bhār baba nōwari.  
 91. Ebar buhri lāthi heruāi pāribāhe.  
 92. Ebeli sāpe khāle  
     dōwābeli lejut bhai.  
 93. Okh gachāt he batāh lāge.  
 94. Ocharar bāmunaḥ suri jen dekhe.  
 95. Ore rāti gāi dhen dī dāmuri  
     hal etā.  
 96. Kathāte chul nisije.  
 97. Kathāt kān dibi,  
     kānat kathā nidiba.  
 98. Kanār kī din rāti.  
 99. Kala meghat bijali biringe.  
 100. Kaṇ Māhadeu,  
     āne bhāngā lāu.  
 101. Kanār lākhuti.  
 102. Kanāō jāne.  
 103. Kanā kukuraḥ patān dī bhāre.  
 104. Kathāt kathā bahre,  
     mathanit bābre gheuṇ.  
 105. Kamāre kī jāne dukhitar lō,  
     Yāme kī jāne eketi bārir pō.  
 106. Kathā bulile batāh.  
 107. Kachur pāter pāni.  
 108. Katā ghāt kalā khār.  
 109. Kāurir bānhat kulir dimā.  
 210. Kātibar chāgal kī Śani kī Mangal.  
 111. Kaurilai sōnar kāṇ.  
 112. Kāndibar par pemāṇṇte  
     ( pheṇkurāte ) jai.  
 113. Kāthe kathe parā.  
 114. Kakō pare, tālō sare.  
 115. Kālar kutil gati.  
 116. Kāndilehe kal pāi.  
 117. Kāne kān māri sare.

119. Kato Hari kripa karanta,  
kako nakaranta.
120. Kale chuli chule.
121. Kam dekha, phan nadekha.
122. Kath bhaghi bhagha.
123. Katuramar chaku gatat gal,  
kana habar aru bakiye ral.
124. Kata jowa mukh.
125. Kinchit hawk, banchit nahawk.
126. Kins telar telani,  
tenei najai pelani.
127. Kurukhetra karowa.
128. Karketai tamol khai,  
neulak bandhi kilai.
129. Kekori erileo kekori nere.
130. Keeha bhetit pakha ghar.
131. Keehu khuohoronte sap olai.
132. Kerelakai guti dighal.
133. Kolar eri petar asa.
134. Komora pachile khaba pari,  
gheup pachile khaba nowari.
135. Khangat pet kari,  
sukanit chaymah.
136. Khai khandi kumbhar ana.
137. Khai karsala gachat uthil,  
kathi cholekar maran milil.
138. Kharat phiringati.
139. Khuchi gha kara.
140. Khora theng he khulat pare.
141. Gargayi katari dale kate.
142. Gachat kathal othar tel,  
tak chionte batar gal.
143. Gapat gangatop.
144. Gachar ag saman din thaka.
145. Gape sidhi, jape sidhi.
146. Gach eri pate phul.
147. Galar ghat tare, athur ghat mare.
148. Gajir bandh lag.
149. Gantar kechu gantat somal.
150. Gakhirate mahar khuti.

151. Ghar dha kar rati.
152. Ghar mangal khar dhanu ulow.
153. Gai gowale nait khat ek  
sihu pachile khaba pari.
154. Gato jai, chupto najai.
155. Gakhir khul sap paha.
156. Gakhira gobhar ahita.
157. Gondhahin phular udar nai.
158. Ghankal khutle dingaro mach.
159. Ghaqhi thakile silo kabyai jai.
160. Ghar pora juit jorar pobar.
161. Ghat mare na mirmirit mare.
162. Ghune khowa khuta.
163. Charanehe jame maranar thai,  
jare maran tate jai.
164. Char para nadi.
165. Chakure dekhi nakere anguli  
bharowa.
166. Chandratol kalanka acha.
167. Charuk sudhi chaul bahowa.
168. Chakuk nite, petak ante.
169. Chanakyar niti.
170. Chamar no bharaba haba,  
Lutar ki ga dukhaba.
171. Chale bere lagowa katha.
172. Chitparile barashun nere.
173. Chitpari jowako kuj bole.
174. Chirakti samane najai.
175. Chilar pani bilak jai.
176. Chuli chira dhar.
177. Chunga chu sapa.
178. Chengak chandi dhariba.
179. Chonh di bhob 'i uliwa.
180. Chorak mele nusuwai.
181. Chorehe chorar theng dekha.
182. Chor palale budhi bahre.
183. Chotalar ro'd chenga lage.
184. Chorako more pai,  
lokó mamare khai.



190. Chai khūha gai harina phandat  
 191. Chai muthi dharile sōn muthi  
 hal.  
 192. Chagal marar chamah hal,  
 etiāhe chale behai.  
 193. Chigā har jōra nalage.  
 194. Cheg buyi kam kara.  
 195. Japar kaspōrō pōke kute.  
 196. Jagi sūba, bichāi khūba.  
 197. Jivar panī pelōwā.  
 198. Jivat har nōhōwā.  
 199. Jiban pan kari  
 200. Juir k'ahat ghūn.  
 201. Juir m'iyat udhinar bis  
 202. Juir khile eng're hige  
 203. Jōn'ikat haruū udh'irat b'chari.  
 204. Jōra mariba nōw'iri  
 205. Jōr puri hitat ligā.  
 206. Jōk ligā divi  
 207. Jōkar mukhat chun  
 208. Jōnar 'igat jōn'kir pōhar.  
 209. Juratki d'ih bechi  
 210. Jur erileō karpatis nere.  
 211. Tapi mur dhakī n'iyū  
 212. Takar sud ghōr'ir 'igat lare.  
 213. Tengā im ebārhe bechiba p'iri.  
 214. Tōkinate ei k'imōr,  
 theng p'ileō tōhei  
 215. Theli nōnti nū, dōl'it nū.  
 216. Theke ja't, sike ta't.  
 217. Thelar nam bsbāji.  
 218. Dalār bagari.  
 219. Dal k'atā bhatou.  
 220. Dangarak man kariba  
 221. Dimat anh uliwa.  
 222. Dumarur phul.

223. Dhar panī p'at k'atō.  
 224. Dhar nū, nōhōwā hai,  
 Nidhiram Bardar.  
 225. Dhilā pale khilā mare.  
 226. Dher māchat bagah kanā.  
 227. Dhepkit mahe khalē,  
 urut pharpharkle.  
 228. Dhōke dhōke panī khuōwā.  
 229. Tatāt dhara.  
 230. Tapat bhatar dhōwāi khōwā.  
 231. Tah phutā chungā.  
 232. Talui jubbāi lāgil.  
 233. Tālur āgedi ju gal.  
 234. Tātūr kī ghōra bōwā,  
 bāndarar kī ghar chōwā.  
 235. Tāl pramān baharā,  
 tūl pramān tutā  
 236. Trin kutā jnān karā  
 237. Tilake tāl karā.  
 238. Tej dhule ute,  
 mangah dhule nute.  
 239. Telar kōnhā kāhrā.  
 240. Tel Rajā, lon patra,  
 jāla bāladhi rang matr.  
 241. Tel bechi haiche bāht dhale  
 242. Telir murat tel.  
 243. Tele p'iniye mihal nahai  
 244. Thipdi khōwā chilū p' khī sophe.  
 245. Dagī pakharī kari  
 246. Dandit banar b'indar niche.  
 247. Dahō inguli khū,  
 buhrāi bechilehe jā  
 248. Dakhin kulat svarag paril,  
 gi s'ianri mānuh maril  
 249. Dant bhāngā s'apar,  
 phōnp'aniye g'ar.  
 250. Dānte trin dhara  
 251. Dante d'ant dī thūkī  
 252. Dante d'heō ligē.  
 253. D'ingiba nōwarī sūlak parī  
 namaskar

- 254 Danrar mukhat bish nāme.  
 255 Di mare, khāi tare  
 256. Durar parbat rātir jui,  
     tik nekheḍi thak sui.  
 257 Dintō jai, kshantō nṛyū  
 258 Dui naot dui bhari.  
 259. Dukhar rāti ōr napare  
 260. Dumukhiya sṛp  
 261 Durā-kāchar nichinī bilīt  
     kanī pārā  
 262 Durair parbat nitōl.  
 263 Dōpatiyit bahi  
 264. Dhar buji khewā diyā.  
 265 Dhareō kate, bureō kite.  
 266 Dhruba satya.  
 267. Dhular jari  
 268. Dhōnte pichala  
 269 Dhōnwā monwā dekhwā  
 270. Nadi nala jī phāle jai,  
     śihu gharīwalō seiphale jai.  
 271 Namare mīne chābi,  
     nubure mane b hī.  
 272 Nājir dōl thengat,  
     jūnir dōl galat  
 273. Nīmāti sanmatir chin  
 274 Nilat chāon ne dīpanit chāon  
 275 Nindile bande  
 276. Numbar āgate chīki jvali uthe  
 277 Negur kiti bigh.  
 278 Nejar jui mukhere numabī.  
 279 Nai nedekhonte līngath  
 280 Prati dube sindhi selukh  
 281. Papiyā tarir dare uthi nīmā  
 282. Paruwā parbat khandhī  
 283. Pahrī suni Barāh pagal.  
 284. Pātāt bahā chaka  
 285. Pāni talalaihe boy.  
 286 Pānit thākī pīyāhat marā.  
 287 Pānit parā mānube trin-  
     Kutālākō hat bahrai  
 288 Pār p lei epār, pār p lei sīr.  
 289. Pār pale yugi, bhurat mare lāthi,  
 290. Pālī chāhe rāg tānibā.  
 291. Puthi māchar ju.  
 292. Puthi māchar pharpharāniye sār.  
 293 Pet bharaī khale lakshmi chār  
     nidiya.  
 294. Petat garal, mukhat mau.  
 295. Pete khale pithi sai.  
 296. Pete bharal gāe japā.  
 297. Pōn āngulire ghaun nōlāi.  
 298. Pōhaniya śalikāi chakut khutiyāi.  
 299. Phalehe parichay.  
 300. Phatā kenthā titile galaike gadhur.  
 301. Phiringatiye khāndab dāhe  
 302. Phāla banh jap nākhāi  
 303. Phular thāritō kamit rohe  
 304. Bagaliye tōp m mī  
 305. Bagā bhāt hale kaurir akal nāi  
 306 Bar gache chān diye  
 307. Bar gachat āyibā  
 308. Baralar bīnhat jui nidibā  
 309. Bahi khale kuberar bhaurāleō nite  
 310. Bahiba ātile śubāō ate  
 311 Basantar kuli, Hemantar kōn ?  
 312 Bale nōwarī ālak pari namaskir  
 313. Balir pathā  
 314 Bāōsanar chandrālāi hat bahrōwā  
 315. Bagarā śilat chek nabāndhe.  
 316. Bagh mahar jui lāgil,  
     nalkhāgarir maran milil  
 317 Baghar nejere kān khugōwā.  
 318. Bhāghar gharat ghōng.  
 319. Baghar āgat kī chagar dewādwā  
 320. Bagh paruwā chintī pōkī  
     tār pāi rup.  
 321. Baghar tel khōwā.  
 322. Bāghar lagat kutum,  
     bhōk lāgilē khū  
 323 Baghe ghañh nīkhāi.  
 324 Bāghe-chāge eke ghātō pāni  
     khuōwā

25. Bāpti khāle āpti jāi,  
lukāi khāle dhukāi jāi.
26. Bātar kukure bāt nero.
27. Bādi harāle hāt nachuāi.
28. Bāndare ki jāne nārikalar mōl.
29. Bāndarar dekā buhrār ehin nāi.
30. Bāndarar galat muktār mālā.
31. Bāre pāni khōwā bōjā.
32. Bayanar birit tialō rig tane.
33. Bidyā bilāle byāi nahai.
34. Bidyār samān bit nāi.
35. Bidyāt Brihaspati.
36. Bidhi pathilī diyā.
37. Bina meghe bajrapāt.
38. Bukur tej pīni karā.
39. Buhri pathir lagat māh dōn byāi.
40. Bengar bachane bāriśa nahai.
41. Bengu kai kalāi sune.
42. Bengenār gachat hakuti lagōwā.
43. Bejir jalangā mane,  
kuthārār jalangā namane.
44. Ber chālarō chaku kār thāke.
45. Beliye kārō bāt nachūi.
46. Bōbār sāturu nūi.
47. Bharir tale rau jāi,  
darikanālai barāsi bāi.
48. Bhārou pahrī diyā.
49. Bhātar titi khāba pāri  
mītar tītā khāba nōwāri.
50. Bhātar ākāl haloō mītar ākāl  
nahai.
51. Bhāt khāb diye,  
hāt khāba nīdiye.
52. Bhād mahiyā sālīka.
53. Bhal amar eohōha khāba,  
sajjanar lagat ekhōj jābā.
54. Bhūlukak khantā diyā.
55. Bhūphurātō ro'd diye.
56. Bhōta tara jēn jvalā.
57. Mai tuni dālat rajāi beng khai  
sōnar thālat.
358. Mai bar hasti nuphure banat,  
mākhūbōre kanī pāre tāre  
galat
359. Magar muluk.
360. Mathanit gheun bahre
361. Madhuphalra dhenki.
362. Mōn karile chan kariba pāre.
363. Mani harōwā phani.
364. Mane āthu kāhre
365. Mane bichāre rajā haba,  
Bidhātāi nīdiye khuji khāba.
366. Maranata sārān.
367. Maranatakai lathi khōwsō bhāl.
368. Marār mukhat kone chumā diye.
369. Marar oparat kharār ghā.
370. Marīō amar.
371. Mahājanō jēn gatahsa panthā.
372. Mān dilehe mān pāi.
373. Mānuh mare hāi, charāi mare rai.
474. Mārile gandar,  
lutile bhandār.
375. Mārīchar mīyā
376. Mīchā kathār theng chuti.
377. Mītha pukhurit bih diyā.
378. Muktar salani sūktā.
379. Mukhat madhur bāni,  
hrīdayat khur khani.
380. Mukhar jāje ki kare,  
petar bhōke jī karō.
381. Mukhat phul-chandan parak.
382. Mukhat pithā-bharōwā kathā.
383. Mukh melotei garbha dekhi.
384. Mukhat pāni nōhōwā hal.
385. Murar oparedi tīni chōlū pāni gal.
386. Mur mahāōṭte murar biśh.
387. Mukhena mārītang jagat.
388. Mekuri mare murar biśhat,  
indure bōle mōke chōpe.
389. Megh chāi gājani,  
hīlai chāi khājani.
390. Megh mukta ākash.

391. Merugiri parbatar age ki uichilā,  
prachanda batāhar age simalu  
tula.
392. Merugiri khaṇḥa dīle.
393. Mau dekhile mākhī pare.
394. Maupiyā charṇie parbatlai tui,  
dhōl jēn kanī pare chungār  
badulī.
395. Jata garje, tata nabarshe
396. Jata karilōn chāt bhunjalōn,  
Lakshman jābar aushadh  
nāpālōn.
397. Jate utpatī, tate lai.
398. Jate bighar bhāi, tate rātī bhī.
399. Jake rākhī sīye rākhe.
400. Jichā sōnar dīm nū.
401. Jijāne prabīsar bhāw,  
sī mīre īgar tīw.
402. Jī belī jī kathī karibī sūr, kinī  
kasthī pelī jōgī babā bhūr.
403. Jimin nāme timin bhije
404. Junjar belī mahar sing thīru.
405. Rakshake bhakshak.
406. Bāje nakh jōkīrīle nāi bāi.
407. Lū pōwī kukure bukulai jāpūyī.
408. Lankī pīle sakalō rākshas
409. Lakshmanar saktī sel.
410. Luit prasanna hale,  
bhangī nōre pīr haba pīrī
411. Luitehe jīne bathī  
kīmīnanalai bahe
412. Lukī khīle dhukū jū
413. Lōn nōhōwākai thāikīrī bhātāt  
dīyā.
414. Lōn khāle gun gabī.
415. Lō purīlebe tikhā hai.
416. Śva pape jvar, hījar pape khar.
417. Śakunī budhī.
418. Śar Śajyat parīl
419. Śāk rāndhībar nī khum  
bhōj rāndhībar hum hum.
420. Śake śukutai bhakshan,  
sai purushar lakhshan.
421. Śamukar petat mukta ōlāi.
422. Śālikrī chōchōtē majōtē phoṇḥu  
rājā.
423. Śīl chikutīle nakh kahai jai.
424. Śīl ghīle jīn nājā.
425. Śīl parā kupatī ( kapaṇ )
426. Śīśu nāyak, strī nīyak,  
bahu nīyak, anīyak.
427. Śīyār jīk jīk, singhar ek.
428. Śīyār sing dekhe.
429. Śīyālī chandrimukhī,  
dhōwī-kōwī rajpakahī.
430. Śūi thakī sīyīle hīgh dharibā  
nōwīre.
431. Śenar ek jīt.
432. Śentō jōwadī gal,  
phenchītō āhītī thīl.
433. Śen melī rong chū.
434. Śribatsar pōrī mīch
435. Śatyār sadī jō.
436. Sapōn dekhīle buhrānō mute,  
dhīrat parīle silō ute.
437. Samāyar ek sar asamāyar dah.
438. Samāyar sar.
439. Samāye sakalō sahāya harī.
440. Sarāhat bhūto dhare.
441. Sarute sipe khīche kechulāikō  
bhoy.
442. Sastīr tīnī abasthī
443. Sīgar sōhōwā kathī.
444. Sīgare nagar, nagare sīgar.
445. Sīgare dīngīr chur nakare.
446. Sat sīgar tera nadīr par.
447. Sātūrībā nājanīle bīpe  
khānda pukhurīte dubī mare.
448. Sap māri nejat bīh nera.
449. Sap hāi khū, bej hāi chī.
450. Sāpar saru, bāpar saru.
451. Sāpar nej chīngā dhar.

463. Sape khai dekhi, baghe khai  
       nedekhi.  
 468. Sape khai, kape khai.  
 464. Sape khutileo tini bar hanche.  
 465. Sapehe sapar theng dekhe.  
 466. Sapò marak, lathiò nabhangok.  
 467. Sawadhanar binsā nai.  
 468. Sah khai bakal diya.  
 469. Sahe sidhi, arjane nidhi.  
 460. Singhar petat siyal nōpaje.  
 461. Sindhir mukhar siyal.  
 462. Sept ghept Gōbindar chira khaba  
       aru jaba.  
 463. Sōnar ēkalir bandh.  
 464. Sōn pōre rang chare.  
 465. Sourā dupātiyatei jakhinir bāṇh.  
 466. Hanumanar Lanka kanda.  
 467. Harinar mangsai bairi,  
       tirutar rupei bairi.  
 468. Haitha matit paril.  
 469. Hatar Lakshmi bharire thela,
470. Hatar lakhuti eri nidiba.  
 471. Hatar muthit thaka.  
 472. Hatar muthat lukuwa.  
 473. Hati mari bhurukat bharōwa.  
 474. Hati nijar ga nedekhe.  
 475. Hati-kapaliyā.  
 476. Hati nōhōwa hawda.  
 477. Hati bōle mōrō du dāṇt,  
       niganiye bōle mōrō du dāṇt.  
 478. Hati ghōra gal tal,  
       bherai puche kiman hal.  
 479. Hatu kande ōdalar talat.  
 480. Hatirō pichale paō,  
       Sajjanarō bure naō.  
 481. Hatir surat nai bulileō chari  
       kalah pani.  
 482. Hate namari bhate marā.  
 483. Hanhō marā, siyalō khōra.  
 484. Hular ōparat khōd diya.  
 485. Hulere hul kahra.  
 486. Kshantekar bhōj khawṇta nai.

**List of Books about  
Assamese Proverbs and Phrases**

১। ডাকৰ বচন	ঔদত্তীৰাম দত্ত ।
২। বহুবহী	ঔতিষেধব নেওগ ।
৩। ককৰা	স্বৰ্গীয় কান্তিৰাম বুঢ়াভকত ।
৪। ককৰাব পুথি	{ স্বৰ্গীয় নাবায়ণ দাস ঠাকুৰ আতা আৰু স্বৰ্গীয় হৰীৰাম মহন্তৰ দ্বাৰা প্ৰকাশিত ।
৫। ককৰা বোজন	ঔজ্জীৰাম চন্দ্ৰ দাস ।
৬। ডাক চৰিত	ববকটকী কোম্পানী, বোম্বাই ।
৭। ডাক চৰিত	ডক্টাৰাৰ্থ এভেলী, ডিব্ৰুগড় ।
৮। ডাক চৰিত	এভেলী কোম্পানী, ডিব্ৰুগড় ।
৯। ডাকৰ বচন	স্বৰ্গীয় জ্ঞানসেন বৰা ।
১০। ককৰা বোজন	( নাম জনা নগল ) ।
১১। অসমীয়া পটন্তৰ মালা বা বোজন	গোপালচন্দ্ৰ দাস, নগাঁও ।
১২। পটন্তৰ	ঔপ্ৰসন্নচন্দ্ৰ বৰুৱা, কামাৰকুছি ।
১৩। Some Assamese Proverbs	Col. P.R.T. Gurdon I.A.
১৪। অসমীয়া ষণ্ডকাব্য কোষ	স্বৰ্গীয় বেণুধৰ বাজৰোৱা ।
১৫। Anglo-Assamese Dictionary of Proverbs	ঔমাখন লাল চলিহা ।
১৬। বড়কোষ	স্বৰ্গীয় চন্দ্ৰধৰ বৰুৱা ।

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